# THE ARYAN PATH

**Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.**
*—The Voice of the Silence*

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## FEARLESSNESS

[OUR esteemed contributor, **Dr. B. Ch. Chhabra,** the epigraphist and Sanskrit scholar, is well known to our readers. In this Guest Editorial he considers the great virtue of Fearlessness in its ethical aspect. Readers will find it significant that he considers it as a quality of character, not of a person's circumstances. But behind the perfection of achieved courage there is always a spiritual awareness that, in spite of all visible tragedy, all worthy things are imperishable, and that the Human Soul is of such. It is the realization expressed by Krishna in the second chapter of the *Gita*: "Learn that He by whom all things were formed is incorruptible, and that no one is able to effect the destruction of IT which is inexhaustible."

How to attain a realization of this Self is the theme of scriptures and the object of religious disciplines which are true to the perennial wisdom of the spiritual Teachers of mankind. We place a reverent faith in that Wisdom-Religion, and hold that it would dispel our modern fears as effectively as it had in the unremembered past dispelled other terrible darknesses.— ED.]

HE, too, is dear to me, who is neither a dread to his fellow beings nor ever dreads them, who is thus above excitement and anger, fear and alarm.

—*Bhagavad-Gītā*, XII. 15

FREEDOM FROM FEAR is perfect bliss. Moments of this supreme blessing come of their own accord to every sensible being, as a rolling sea on occasion becomes an emerald sheet—unruffled, calm and quiet. Without rhyme or reason one finds oneself in a buoyant mood—benign, benevolent and perfectly at peace with oneself. Such blissful moments, however, come once in a blue moon. They come as free samples from the bounty of nature. For a constant and regular supply of the good, one has to pay the price.

Fearlessness is not mere negation; it is fullness perfected. The negative state of non-fear is the net result of most positive virtues. It is an embodi-

ment of all sterling qualities, as whiteness is a combination of all colours. All are born endowed with this whiteness, but, beguiled by *māyā*, they soon lose it and need to regain it by special efforts. Those who strive succeed in retrieving this birthright of theirs.

Fear and non-fear spring from one and the same source. The one is as essential as the other. Fear is the governing force of the entire universe. It is out of fear, the wise point out, that the fire burns, the sun shines and all the other elements function properly in their respective spheres. We see the same principle working in our daily life as well. It is out of fear of penalty and punishment that people perform their duties well. Without any police action, disorder and lawlessness will prevail everywhere. The institution of fear in some form or other is necessary for the smooth working of human society. It is the rod of discipline that keeps law and order.

Whom does the fear of penalty or punishment haunt? Whom does the rod frighten? The wrong-doer, the defaulter, the sinful, the cheat, the thief and the like. They may try to deceive themselves and put up a bold face, but in their heart of hearts they are constantly consumed by worry and fear. Peace of mind is denied to them. This, by antithesis, indicates the positive virtues that keep fear at bay and preserve peace of mind. The possessor of those virtues rises above all fear.

What are those virtues? In plain language, they are honesty, truthfulness, dutifulness, punctuality and the like. They are easy to propound but are difficult to practise. They thrive on clearness of conscience, purity of heart, serenity of mind, intensity of faith, fair play, determination and earnestness. Virtue attracts virtue. The acquisition of one makes that of another easy. And each in its turn adds to the moral strength of the acquirer. The utterance of Tennyson is based on experience:—

> My strength is as the strength of ten,
> Because my heart is pure.

Fearfulness has two aspects: to fear and to appear fearsome; in other words, to be afraid and to inspire fear in others. The ideal is to get rid of both. The remedy against the first type is a set of virtues like those enumerated above; against the other, qualities like gentleness, helpfulness, consideration of others, readiness to yield to reason and to admit one's own fault, not to lose one's temper easily or to get excited, and forgiveness.

Thus armed, one drives away fear of every kind. One becomes at once brave and easy of approach. None can cow one down, and none need be afraid of one. Such a person endears himself or herself to one and all, even to God, as Lord Kṛshṇa has declared in the *Gītā*: "He, too, is dear to me, of whom mankind is not afraid and who has no fear of harm."

After expounding in detail the system of self-discipline, the Lord recapitulates the godlike qualities, the divine wealth—*daivī sampad*—and, in so doing, mentions fearlessness—*abhayam*—as the foremost, the most brilliant of all gems. It is the most desired in the humdrum of daily life as well as in the spiritual realm. Its beneficial results are obvious in individuals, communities and nations.

Freedom from fear is one of the four essential human freedoms announced by President Roosevelt in his annual message of January 6th 1941. He had in view particularly the fear that existed (and which continues to exist) between one nation and another, born of suspicion of each other. This fearlessness, according to him, is to be secured "by limitation of armaments to prevent aggression."

In the broader context, international freedom from fear can best be achieved along the very path that leads to freedom from fear in the case of each individual personally. Nations are after all composed of individuals. And fearless individuals will make fearless nations. Let the stress be on the cultivation of those virtues and qualities that make for fearlessness.

B. CH. CHHABRA

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BEWARE of this, O candidate! Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.

Fear, O Disciple, kills the will and stays all action. If lacking in the Shila virtue—the pilgrim trips, and Karmic pebbles bruise the feet along the rocky path....

The more thou dost advance, the more thy feet pitfalls will meet. The path that leadeth on, is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide. For as the lingering sunbeam, that on the top of some tall mountain shines, is followed by black night when out it fades, so is heart-light. When out it goes, a dark and threatening shade will fall from thine own heart upon the path, and root thy feet in terror to the spot.

Beware, disciple, of that lethal shade. No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom, and that the pilgrim saith: "I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be." For now the last great fight, the final war between the *Higher* and the *Lower* Self, hath taken place.

—*The Voice of the Silence*

# POETRY, LANGUAGE AND REALITY

[**M. Andre Padoux** was Deputy Cultural Counsellor to the French Embassy in India from 1953 to 1959. He has for several years studied Indian Philosophy and Sanskrit, and is now attached to the French National Centre for Scientific Research, where he is working on a doctoral thesis on certain aspects of Kashmir Shaivism. His interesting article leads up to the significant thought that poetry and language are "means towards reality."—ED.]

*Le mot, qu'on le sache, est un être vivant...le mot est le Verbe, et le Verbe est Dieu* (The word, let it be known, is a living being...the word is the Word, and the Word is God).

—VICTOR HUGO

THERE exists a marked contrast [the French critic and sociologist Roger Caillois writes] between the more and more restricted rôle which poetry fulfils nowadays and the fundamental importance one so often assigns to it now. It seems that as poetry loses ground and as its comparative importance in civilization diminishes, a small number of enthusiasts endow her with more and more impressive and exceptional powers.[1]

THERE seem indeed to have appeared, in the nineteenth century, in Europe, certain ideas about the rôle of poetry which deserve attention. In France, for example, since the times of Rimbaud and Mallarmé (the eighties and nineties) there has been a tendency, among poets, to consider that poetry is eminently capable, not simply of giving us pleasure, of expressing harmoniously the emotions of mankind, but also, and indeed, mainly, of disclosing to us realms, or layers, of reality which we are not usually aware of, of becoming, so to speak, a means of metaphysical knowledge. These new ideas—or should we not rather say: these extremely ancient ideas?—on the rôle of poetry have as a consequence a search for the means of attaining that aim, as it is not enough for the poet to have a deeper awareness: he must give expression to it and convey it to others. The stuff poetry is made of being words, a technique of language, or at least a new—or a very old—use of words has to be evolved. But one must then ask oneself whether language can actually be put to such uses. Is there something in it which would permit us to use it (otherwise than in metaphysical discourse) as a means for the realization of a deeper realm of reality, of truth? One would like here to refer briefly to the views expressed by some poets, mainly French, on that subject and to some

[1] ROGER CAILLOIS and J. C. LAMBERT: *Trésor de la Poésie Universelle* (Gallimard, Paris. 1958).

ideas on the nature and rôle of language which tend to confirm the views of these poets.

What, then, is poetry? A. de Selincourt, in his *Oxford Lectures on Poetry*, said:—

> Vision, not interpretation, that is poetry....By the creative power of his imagination, which gives to his passionate experience "the vital spirit of a perfect form" (the poet) reveals to us the wonder of the natural world, the joys and the sorrows, the exaltations and agonies of man's unconquerable mind, so that we are awakened for a time from our torpor, and seeing things with the poet's eyes, see into their life;

and again:—

> To give to impassioned experience that perfect form by which alone it can live on the lips and in the hearts of men, to give it *life by means of form*, that is the creative act of the poet.[2]

Or Middleton Murry:—

> The basis and root of poetry is spontaneous utterance of the undivided being. It is not the utterance of thought, neither is it the utterance of emotion: it is the utterance of the being before these faculties are differentiated. This primordial being exists in every man, and is the substance of his own reality.[3]

Robin Skelton, in a recent and most interesting book,[4] defines poetry as "patterning of experience" resulting from a deep and trance-like experience.

These definitions (one is perfectly aware that other, and very different, definitions are possible) all show poetry as related to a certain type of experience, to a heightened or deeper awareness which opens to the poet a deeper, more comprehensive, view of the world, a perception of its underlying unity, an intuitive apprehension of a reality which one does not usually perceive in everyday life. That, however, is only the experience of the poet. If he had that experience only, he would not differ from the mystic; but he is, precisely, something else: a poet, one who not only experiences, but expresses, the experience, or "patterns" it, to use Skelton's word. Therein lies the main point and the main problem. The French poet Paul Valéry once said that the main problem of the poet was how to "*enchaîner une analyse à une extase*"—how to link an analytical and conceptual activity, that of writing, to the ecstasy, the trance, or vision, in which the poet felt or perceived that reality, that deeper

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[2] A. DE SELINCOURT: *Oxford Lectures on Poetry* (Oxford. 1937), pp. 13, 21.

[3] J. MIDDLETON MURRY: *Shakespeare* (London. 1936), p. 278.

[4] *The Poetic Pattern* (Routledge and Kegan Paul, London. 1956).

awareness, which he must needs express in words.

> The poet, by a command of language approximate to his power of vision, shares with us his imaginative experience. But what some critics regard as magic in his use of words is really only an extension of the natural power inherent in language[5].

Can there be some power inherent in language ? That there actually is such a power is our whole point.

One could refer in that context to two French poets who are at the origin of modern French poetry: Rimbaud and Mallarmé.

Arthur Rimbaud, when he was seventeen (in 1871) expressed in a letter to one of his teachers his idea of the rôle of the poet and of poetry. What the boy poet wrote then is all the more noteworthy as it has become a sort of creed with a number of French poets ever since. The poet, Rimbaud wrote, must be a seer. Like Prometheus he steals fire. He is ahead of mankind. He is to gain, through all sorts of sensuous experiences, systematically carried out, a new awareness, and then express what he has discovered. To that end, language as it has been used hitherto is inadequate. The Poet therefore must "*trouver un langage*": discover a language. That would be done by "*une alchimie du Verbe,*" an alchemy of the word, which would make it possible to express in words that which by its very nature cannot be expressed in words.

The ideas of Stephane Mallarmé (1842–1898) are slightly different, but not less ambitious. The poet, according to him, is to use language in such a way as to permit it to express the ultimate truth. His ambition was to write a book, nay, The Book, which would be the ultimate expression of the Universe.

> A book [he writes] or rather The Book, as I am certain that there is only one book which has been attempted by all who wrote: the Orphic explanation of the world....
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> Everything, in the world, exists to result in a book. What book? The hymn, harmony and bliss, the pure patterning, realized in some blinding circumstance, of all the relationships within the Whole. Man seeing divinely.[6]

Such a book, naturally, could not be written in the language we use every day, but could be written only in a poetic language which would try and recapture the direct non-conventional relationship between word and thing which, he believed, had existed before the diverse conventional tongues men use had originated. The poetic language was to suggest the

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[5] A. DE SELINCOURT: *Op. cit.*

[6] MALLARME: *Œuvres Completes* (Gallimard, Paris. 1951), p. 378.

Idea (in the Platonic sense) of things, was to have all the evocative and conjuring powers of music, was to capture and make us apprehend the original pattern of the Universe, its hidden truth. Mallarmé devoted his whole life to the search for that poetic form of language. That he did not succeed in writing The Book goes without saying. But he produced some of the most admirable, and most obscure, poems in the French language.

His failure has not, however, spelled the end of such poetic ambitions. It has, on the contrary, acted as an incentive to other French poets, a number of whom have ever since tended to consider that poetry is no mere play, but something important for the progress and future of mankind. For instance, one could read not very long ago in an article written by the French poet and critic Alain Bosquet that there is truth in poetry, "a blinding truth" (*une vérité d'éblouissement*) which makes one feel, when confronted with it, that one is taken back to the origin of the world. Poetry, he asserts, is nowadays the only chance left to man of going further than his present condition, of seeing further, of overstepping his limits. Quoting the poet Paul Eluard, he says that "the Poet is the man who inspires." He ends by saying that there should be only one rule for the poet: "Do not leave the world as you have found it...."

Another French poet, who died a few years ago, Joe Bousquet, once wrote these lines, which are worth quoting:—

> It is absolutely necessary to proclaim that the poem is first an adventure of language, then an adventure of the poet. This is why I appreciate most a poetical text which, conceived in the drama of man and accomplished in an objective expression of reality, proves that the conscience of a man has found peace in poetical experience.
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> Poetry is word of the word. It is what Time cannot take away of what he has brought us. Poetry is not truth but it has the same characteristics as truth....I see poetry limiting itself more and more to an experience of Essence, and attempting what had before not even been dreamed.

If one is to believe those poets (a large number of similar statements could be adduced from writers of all countries) the powers of poetry, that is of language, of a form of language which is believed to be nearer to the original energy of speech, would be immense. But are we to believe them? That there is power in language, in the word, is an ancient and universal belief. In India especially, the power of *Vāk*, its rôle in the creation of the Universe, has been affirmed since the *Rig Veda* (notably, *R.V.*, X. 71, 125) and has given rise to important and fascinating developments, notably in the Tantras (still so often unjustly condemned by people who do not understand them) and in Kashmir Shaivism. The sages of India

realized — and some still do so — that all words and worlds derived, by a process of emanation, from the original supreme word, *Paravāk*, identical with Parabrahman, and that one could, by a proper use of words and sounds, recapture the original energy which had caused them to issue forth.

However, one can also ask oneself whether a scientific study of language, or a phenomenological approach to it, would not also, if not confirm the intuition of the poets or the realization of the sages, at any rate confirm the extreme importance of language in our apprehension of the world. Could it not therefore also bring us to consider that the language we use, and the way in which we use it, might affect our representation of the so-called objective world so that a certain way of using language might well open to us new perceptions or a new awareness?

One should, indeed, underline the fundamental importance of language in our life: we live in a world of words, of language. Language does not create the world; the world, objectively, is already there; but language builds, out of incoherent sensory data, a world in which man can live. To be in the world is to use words, to change experience into a universe of discourse, which is the only world in which we actually live. Language is a patterning of the world. Before language the world is fluent, vanishing, without clear limits between personality and its environment. Language brings denotation, precision, decision, consciousness and knowledge. We do not act on objects directly; still less do we conceive them directly. Man lives and, still more acts, acts consciously, in a world of symbols, the main of which are linguistic symbols.

The studies of E. Cassirer, who developed some remarkable intuitions of W. von Humboldt, attempt to show that language is the active agency through which a manifold of impressions is broken into the "things" and "persons" of perceptual experience: —

> The so-called "objective" representation of things is not the starting point of the process of formation of language, but the goal to which this process leads....Language does not enter in a world of objective perception already complete, only to add to individual objects already clearly delimited, "names" which would be purely external and arbitrary signs, but it is itself a medium in the formation of objects, it is indeed the medium *par excellence*, the most important and precious instrument for the conquest, for the construction, of a world of objects.[7]

The study of aphasia has confirmed that view. The aphasia patient in whom the brain-areas which control speech are damaged is not only

[7] E. Cassirer in an article published in *Psychologie du Langage*, Paris; see also "*Die Sprache und die Aufbau der Gegenstandswelt.*"

unable to use some words, or to name things properly, but his very intellectual existence is dissolving. The world in which he lives becomes incoherent, broken, and he cannot live actively in it any more. We are thus dependent on language for our apprehension of the world and our life in it. Some linguists have even held that the way in which we perceive the world is deeply influenced by the language we use, so that "users of markedly different grammars are pointed...towards different types of observation and different evaluations of externally similar acts of observation." "Thinking is a matter of different tongues."[8] "The fact of the matter," to quote E. Sapir, "is that the 'real world' is to a large extent unconsciously built up on the language habits of the group." The Sapir-Whorf hypothesis is, indeed, not admitted by all linguists, but it nevertheless remains, as a scientific fact, that we are profoundly dependent on language. It permits us to live and act, and think. But, as we use it commonly, it is more often a means of enslavement than of liberation. It only too often fetters us to ready-made thoughts and opinions; it blinds us to the light of truth, and interposes a veil of habits and delusion between us and reality. But it can also reveal truth or at least point towards it, for a sentence is never something complete in itself; it always leaves something unsaid which we have to add so as to fulfill the meaning intended.[9] Then a Poet uses it, and thanks to "a command of language approximate to his power of vision," thanks to a use of words which, being unusual, liberates the measure of truth which they conceal, or by unexpected contact of words not usually associated, and by the interplay of the several levels of meaning which every word has, he suddenly lets loose that "blinding truth," and makes us participate in his own heightened awareness, and brings us nearer to a hidden truth and a deeper reality. If such is the case, then indeed poetry, that is, a form of language, can be considered as a means towards reality.

ANDRE PADOUX

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## DEFIANCE

Assert in face of gathering night
The spirit with its quenchless light,
Confound the cold logician's words
With pæans that soar like joyous birds,
Against all loss and hopes turned sour
Invoke the rare enchanted hour.

—HERBERT BLUEN.

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[8] BENJAMIN LEE WHORF: *Language, Thought and Reality* (New York. 1956).

[9] See in this respect the interesting paper of J. Ortegay Gasset in the last issue (No. 28, October-December 1959) of the French edition of *Diogene* "*Difficulte du langage.*"

# A NEW PSYCHOLOGY

[OUR READERS will remember several thoughtful articles by **Sramanera Jivaka.** In this article he suggests that an ancient wisdom — that of the Buddha — may well supply a sound basis for the psychology of the future. He dwells especially on the illusionary nature of our familiar self, which is really a stream, not an entity, but suggests that the Enlightened One apprehended a true Self which words cannot render but which may be approximately represented to our consciousness as unlimited Cognition.
— ED.]

FROM ARISTOTLE TO WILLIAM JAMES at the end of the last century, psychology formed a part of philosophy, and what more suitable parent could it have? For one of the main problems of philosophy has always been the as yet unsolved relationship between Mind and Matter in general, and psychology deals with the particular question of mind and body. William James's great book, *Principles of Human Psychology,* showed considerable insight into the functioning of the mind of ordinary men and women, from an acute study both of himself and others, so that, on reading his words, time and again the thought occurs: "Yes, I do feel that," or "I have had that experience too." But hardly was the ink dry on the pages when Sigmund Freud threw a spanner into the works. From that day the river of psychology changed its course, and, instead of the normal mind, abnormal or "psychopathic" states became its subject-matter. The study of true psychology ended with William James.

To the Greeks there was no distinction between mind and soul, the same word, *psyche,* being used for both.[1] Plato, the teacher of Aristotle, divided the mind-soul into three parts, reason, emotion and desire, but he spoke also of the mind-soul surviving after death to be born again, whether upon earth or in the Elysian fields, and he did not for this purpose distinguish it from that of which he had made the tripartite division.

From the time of these two great master-thinkers, philosophers took for granted the approximate truth of this concept, although theologians regarded the soul as rather more nebulous and something other than the mind, which, to some extent, depended on the brain. The distinction still remains today, reinforced by the discoveries of medical science as to the effects on the personality of surgical and electrical interference with the brain. But no one has yet had the courage to say just where the dividing line occurs. The personality and the character, as separate entities, at least

[1] *Pneuma,* translated "spirit," was used more as "the breath of life" in the Greek New Testament.

for purposes of conversation, also add to the difficulties. And since much of the force of psychological research has been turned away from the normal mind to the abnormal, there is little left with which to analyze further the nature of *mens sana*, and on the whole the problem has become incidental to the study of metaphysics instead of being the focal point of it.

The above has, of course, been written from the point of view of the Western philosopher, to whom, indeed, there is no other stand-point, for Eastern philosophy and psychology is little studied by him. In this article, therefore, I wish to consider the Buddha's view of the nature of the psyche and to try and show the form psychology might take if research and practice followed upon his definition of an individual, keeping in mind, however, the limitations imposed upon the discussion of the Self by this Master-Psychologist.

Perhaps one of the most significant sayings, and among the least quoted, which takes one right back to the origin of the human individual, or as far back as the Buddha would consent to take one, occurs in *Digha Nikaya*, II. 69: "There are seven resting-places for Cognition, Ananda....Which are the seven?. There are beings differing in body and differing in intelligence, for instance human beings...." This is the first and lowest "resting-place"; the others then described show the gradual evolution of the vehicles for Cognition until they reach

> beings who, by having passed wholly beyond the realm of infinite cognition and become conscious only that there is nothing whatever [comprehended the Doctrine of the Void], are dwellers in the realm of nothingness. This is the seventh resting place of Cognition.

This is strangely reminiscent of the Christ's more familiar phrase: "In my Father's house are many mansions," "mansions" being the translation of the Greek word for stopping or resting places.

So the human individual is one of the vehicles of Cognition. To this point we shall return later; it is the major premise of the argument.

The doctrine of the *skandhas* or "aggregates" is familiar to every Buddhist but strange to others. There is a story in the Scriptures of how Amitabha the Buddha looked down from his higher plane of existence and saw, not men and women walking about on the earth but bunches of *skandhas*. Now these *skandhas* are five in number and comprise Body, Feeling, Volition, Tendencies and Consciousness. (The translation of the terms varies a little in different works.) But no one of them alone is the individual, and yet in reference to each and even to a part of each, the individual is constantly saying "I," thus regarding a fraction of one of his "aggregates" as the whole of his self.

Regarded in this light, this is obviously illusion or wrong thinking. A part of anything cannot be the whole. With each of our changing moods we say "I," and the assumption must be that the "I" is a constant feature in the midst of the diversity of these moods. Yet the "I" is indicative of the whole mood. "I am angry"; "I am sorry"; "I am so relieved" are I's that can follow one another in quick succession, all utterly different, yet all designated "I." But even when this is pointed out as illogical, while appreciating the point with our reason, we do not respond from our emotional Centre, nor, indeed, from our Desire, to retain Plato's analysis; for we want to feel we are a permanent Self and we do feel it, and reason is powerless to shift us from this false belief.

But the Buddha carried his doctrine of the *skandhas* further. They are changing; they continue to change every second from our birth to our death, as the composition of a river changes from one second to the next at any given spot. There is no such thing as a permanent "I." Yet there is something in virtue of which the Ganges is called the Ganges and not the Jumna; so there is an elusive something in virtue of which the *skandhas* which are "me" are distinct from the *skandhas* which are "you." This something brings in the Law of Cause and Effect, of Karma, for the doctrine of the *skandhas* and that of the Wheel of Life, of universal interdependence, are inseparable. It is certain that for as long as there are births and deaths, "my" Karma can never be "your" Karma.

Because of Karma, because of "character" changes during our lifetime, as experiences affect us and we either overcome difficulties and temptations or are overcome by them, the bundles of aggregates alter; volitions, feelings, tendencies, and even consciousness, our capacity for awareness, change, just as our bodies and all that pertains to them, family, rank, colour, sex, strength, intelligence, may change at each birth, and the changes are the Karmic effects.

Instead of Plato's tripartite division we now have a quadruple one, feelings, tendencies, volition and consciousness, and it will be evident that the three departments in Plato's classification are here cross-classified. "Reason" covers both consciousness and volition, but "Desire" also covers volition and the tendencies. Again, feeling overlaps tendencies, so that even within an individual is a factor of interdependence. No longer are there three separate parts of the mind, all either allying themselves with one against the other or hostile to the other two. There is now a unity through fluidity, which makes for a dynamic conception of the individual not present in Plato's static analysis of his *psyche*.

This is the point at which a new psychology could begin to develop and

open up fresh fields of research—"new," however, only to the West, for it is older than either Plato or Aristotle. But, for such a new psychological science to develop, a new way of thinking is necessary. If the self is dynamic, then analysis is the wrong method of approach, for any analytical interference with that which is in motion automatically alters it.

Now, while the Buddha put forward the doctrine of the *skandhas* being the individual, he, at the same time, denied a permanent and unchanging self to man. This, as we have seen, followed naturally from the idea of *skandhas* itself, and the analogy of the river is a perfect one. That which survives after death to be reborn is, in reality, not even the *skandhas* but Karmic effect.

Cognition has for another of its vehicles Karmic effect, and to Cognition, enclosed by Karmic effect, is attached a name, and a form, the visible signs of its identity, just as the terrain and direction of a river are a visible sign of its identity.

But the Buddha's psychology goes still further. It is by no means simple:—

> What is not of you, brethren, put it away. Putting it away will be of profit to you and welfare. And what, brethren, is not of you? Body is not of you; feeling, volition, tendencies, consciousness, are not of you. Put them away. They are no more your Self than is grass...nor of the nature of the Self. (*Samyutta Nikaya*, XXII. 31)

This implies that there is something else that is the Self, as opposed merely to the *skandhas* which form the individual. Yet the Buddha persistently refused to speak of the Self; it did not exist, or not-exist, or both exist and not-exist. In other words, the true Self is outside the power of speech altogether.

This is in keeping with the method of psychological study advised by the Buddha, namely, meditation and self-conquest. By breaking down the attachments which keep a man clinging to the world (science calls it the Law of Self-preservation), and which therefore draw him back to rebirth here after his death, the quality or intensity of the *skandhas* is reduced further and further. This quality, depending as it does on Karmic effect, lacks nourishment, during the conquest of the self; for what we term self-conquest is really *skandha*-conquest, which results actually in the release of the Self. By meditation, on the other hand, the Cognition which we now see by implication approximates to the true Self in as far as words can be relied on to describe it, is strengthened and increased, both absolutely by the practice of meditation and relatively by the weakening of the *skandhas*.

So far our picture has come from the Theravadin Scriptures. To complete this short study of the Buddha's psychological system we have to turn to the Mahayana writings, to the *Surangama Sutra*, which advances metaphysics to a point beyond any reached later and which makes rewarding study for the Western philosopher, circumscribed as he is within a boundary of his own making in which he circles round the apparently insoluble question of Idealism *versus* Realism or the relation of Mind and Matter.

In this *Sutra* the problem dealt with is the nature of Perception. Some twenty-five years ago an Oxford philosopher, H. H. Price, produced a book of that title which has since become a classic on the subject, but he in no way touches the depths reached by the author of this treatise, whether it is the Buddha himself being recorded or a development of his Teaching by a later disciple.

It is impossible here to do justice to the *Sutra* as a whole, or even to that part of it most often printed, for the whole is long and discursive. Therefore it must suffice to cull the pith of the argument by means of quotations, and, if this appears somewhat arbitrary and dogmatic, the reader can have recourse to the section in Lin Yutang's *Wisdom of India*.[2]

Having shown at first that the perception of sight is neither inside nor outside the body, the Buddha is then made to say:—

> The notion that your being is your mind is simply one of false conceptions that arise from reflecting about the relation of yourself to outside objects and which obscure your true and essential Mind. It is because since beginningless time down to the present life, you, Ananda, have been constantly misunderstanding your true and essential Mind. (p. 529)
>
> If you must niggardly grasp this perceptive mind of discriminating consciousness that is dependent upon the sense organs as being the same as Essential Mind, then the discriminating mind would have to forsake all those activities responding to any kind of form, sight, sound, etc., and seek for another and more perfect nature. (p. 531)

The Buddha, having shown that the perception of sight is not the same thing as seeing, demonstrates with his hand to show Ananda how phenomena move and change.

> Ananda, can you not see the difference in nature in that which moves and changes and that which is motionless and unchanging? It is body which moves and changes, not mind. Why do you so persistently look upon motion as pertaining to both body and Mind? (p. 536)

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[2] The page references here given are to the Jaico Books edition.

> Since beginningless time sentient beings have been led astray by mistaking the nature of the mind to be the same as the nature of any other object. (p. 549)
>
> [Objects] have been discriminated as phenomena of sight, space, the perception of seeing, hearing, etc. It is just like a man with defective sight seeing two moons at the same time. (p. 554)
>
> When you are speaking of the perception of sight you are not referring to the phenomena of seeing with the eyes, but to the intrinsic power of sight that transcends the experimential sight of the eyes and is beyond its reach. Then how can you interpret the transcendental perception of sight as being dependent upon causes, conditions, nature or a synthesis of all of them? (p. 558)

And finally he winds up with the most significant statement of all, which is the crowning peak of the whole of his metaphysical teaching and absent in the Hinayanist canon:—

> We must be careful to distinguish between the perception of our eyes and the intrinsic Perception of Sight by our Enlightened Mind that is conscious of the fallible perception of the eyes....Ananda, are you so limited in understanding that you cannot comprehend that the Perception of Sight is Pure Reality itself? (pp. 561, 558)

This is the skeleton of the argument and a slow digestion of it reveals greater and greater depths to it, seeing that it welds together and throws more light upon the Buddha's ethical as well as metaphysical systems given elsewhere. The perception of our eyes is confused by us with the Perception of Sight, which is erroneously regarded as being of this world but which is, in reality, none other than the Cognition which we took as our major premise. Cognition, in the vehicle of the human body, is confused with the perception of our eyes. And from this has stemmed that centuries-old problem of Idealism *versus* Realism, about which Western philosophers have been arguing since the days of Plato and Aristotle.

The problem exists only because of fallacious thinking, itself the effect of the *skandhas,* as a result of which we regard the world as real, as separate from ourselves and so think in terms of a subject-object relationship which, in other parts of the Canon, the Buddha is reputed to have maintained, is an obstruction to Enlightenment. Duality must be eradicated from our thinking. "The *skandhas* create the thought 'I am,' after which come the senses, on which the mind results and therefore ignorance." (*Samyutta Nikaya,* XXII. 48)

In such a new and unusual approach to human psychology, could lie progress in thought if the theory, and the practice, could take root. Instead

of the psychiatric approach by which the individual is considered the victim and not the cause of his physical and mental and moral malfunctionings, there is a progressive and illuminating psychology based on showing the error of our common modes of thought, how the error arose and the means of abolishing it, with the prospect of freedom from the world and its difficulties as the result of self-conquest.

Self-conquest has been the message of all the great Teachers, but how can we conquer ourselves if we do not know ourselves ?

SRAMANERA JIVAKA

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## " IN HUMAN TERMS "

THE STORY of the uplift of the Arab refugees from Palestine conducted under the auspices of the UNESCO by the United Nations Relief and Works Agency ( UNWRA ) makes a moving document under the above title. Scattered over four areas, the Palestine refugees, numbering a million, are held together by their strong nationalism and an unabated determination to return home in the near future. They are putting their wills into a mighty effort to rehabilitate themselves by taking full advantage of the facilities provided by a number of philanthropic organizations under the guidance and control of the UNESCO and the UNWRA. This effort is most successful in the education of the refugees children now being carried on in all the host territories — in Jordan, which has granted them citizenship and absorbed half of the total number, in Syria, in Lebanon and in the Gaza strip.

A people with a purpose, however handicapped, will move forward to their goal when they are resolved to make their utmost exertions. In the heartening description of this effort certain interesting features emerge — high-speed teaching, maximum effectiveness and a rising competency to become respecting members of a strong community eager to shake off economic dependence at the earliest possible moment. This is seen in the increasing emphasis on handicraft training. One head teacher incisively remarks : " Handicraft is an element of educational psychology with a bearing on character development ; it has voluntary motivation and concreteness in achievement ; and involves no sacrifice of academic learning." This is a truth that needs to be brought home to many educationists of other countries.

D. GURUMURTI

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# WILLIAM MORRIS

[**Mr. H. J. Fyrth** devotes a long essay to the ideals and achievements of the thinker and craftsman whose influence has been responsible in many fields for movements of ideas and technique which have gone far beyond his original conceptions of them. Morris's life and work display a most wholesome insistence on integrity, on using and developing the powers of head, heart and hand in happy combination. His humane influence has not departed altogether from British socialism in spite of the overwhelming popularity of Marx among socialists since his day.—ED.]

> I WILL NOW let my claims for a decent life stand as I have made them. . . . First, a healthy body; second, an active mind in sympathy with the past, the present and the future; thirdly, occupation fit for a healthy body and an active mind; and fourthly, a beautiful world to live in.

THESE were the demands—on behalf of all humanity—of a man whose own working life was one of almost unbelievable richness and variety. William Morris was offered the Poet Laureateship, founded the Arts and Crafts movement, launched campaigns to save old buildings, and to design beautiful objects for the home. He built a successful business, contributed revolutionary ideas to architecture, town planning and printing, and was one of the fathers of socialism in Britain.

Morris was born in 1834 of a prosperous stockbroking family. He grew up in Epping Forest, where he learned a deep love for the traditions of the English countryside—"neither prison nor palace, but a decent home," as he called it. This love developed at Marlborough School, where, he said, "I learned next to nothing. . . for indeed next to nothing was taught," but where, since games were not played either, he could walk the neighbouring downs.

At Exeter College, Oxford, where he went to study for the Church, he came under influences that led him to the arts. It was there that he formed a lifelong friendship with Burne-Jones, the Pre-Raphaelite painter, and it was there that he conceived the central ideas of his life—that work, if it were to be worthy of human beings, must be capable of giving pleasure to those who performed it, and that only from work so done could art grow. "That thing which I understand by real art," he wrote later, "is the expression by man of his pleasure in labour."

The young man who formed these ideas dreamed of a brotherhood of artists working together in a "palace of art," but he realized his ideal in a workshop. The change was wrought by his keen social conscience; the cholera epidemics which were ravaging England, on the one hand, and the

"eyeless vulgarity" of Victorian commercial life "which has destroyed art," on the other, convinced him that the artist had no right to retreat into any "palace."

Leaving Oxford, Morris qualified as an architect, for "unless you are resolved to have good and rational architecture it is . . . useless your thinking about art at all": first and foremost men must live in beautiful and dignified surroundings. Such an ideal was, of course, in direct collision with the commercialism which has filled Britain with so much "eyeless vulgarity" in the nineteenth and twentieth centuries.

He found architectural perfection expressed in the great mediæval tithe barn at Coxwell, on the upper Thames, "unapproachable in its dignity, as beautiful as a cathedral, yet with no ostentation of the builder's art." He found it too in Kelmscott Manor, nearby, which was his country home from 1871, "so much has the old house grown up out of the soil and the lives of those that lived on it."

For England, the eighteen-sixties and seventies were years of high prosperity. For Morris they were the years when his vision was expressed through Morris and Co., his workshop from which came furniture, mural decorations, stained glass, architectural carving, metal-work, jewellery, wall-papers and hangings, textiles, carpets and tapestries.

Morris mastered all these crafts, learned the techniques involved from the very foundations up, achieved high skill in their performance, trained his own workmen, rediscovered lost processes and was at the same time his own designer. In this way he began, in his own person, to realize his aim of "artist as workman and workman as artist."

This aim led him in turn to a theory of education, that all children should have a good general education, which would include drawing, and should learn also the principles of more than one craft or trade, so that a people would develop, able to do interesting work and to appreciate good craftsmanship.

The picture we have of him at this time is of a man of tremendous energy and physical strength, mastering and practising new crafts, building up the business and writing poetry by night; a man with a great sense of fun, a violent temper and a deep social conscience: ". . . when I see a poor devil drunk and brutal," he wrote to a friend, "I always feel . . . a sort of shame, as if I myself had some hand in it." He was famous; the firm was decorating the throne room at the Palace of St. James, and the homes of great capitalists, who cared nothing for his principles, but bought his work.

Then at the age of fifty began a new chapter of his life. The high sum-

mer of Victorian prosperity was ending, and in the chilly autumn of the "Great Depression" that swept England for nearly twenty years, the modern Socialist movement was born. William Morris became one of its foremost prophets.

His entry into public life was typical. Outraged by the destruction of fine old buildings, and by their "restoration" into "feeble and lifeless" forgeries, he launched, in 1877, the Society for the Preservation of Ancient Buildings, "lest our children may not have a decent building left." How much of this battle has still to be fought is shown by the long, and not wholly successful, campaign to prevent Kelmscott Manor itself from being marred by an Air-Force directional beacon.

From the preservation of buildings he turned, in the same year, to the preservation of peace. The Tory Government of Britain was on the verge of declaring war on Russia, then freeing Bulgaria from Turkish rule. Morris became treasurer of the Eastern Question Association, in which Liberals, Trade Unionists and Socialists combined to campaign against such a war. He published his first political manifesto, addressed characteristically "To the Working Men of England."

From the peace movement it was but a step to the socialist movement. In 1883 he joined the Democratic Federation of H. M. Hyndman, the leading British exponent of Marxist socialism. Soon Morris was devouring Marx—though he confessed to finding some of the economic ideas difficult.

He gave himself to the socialist movement as wholeheartedly as he had given himself to Morris and Co. His valuable collection of mediæval books was sold to raise funds for propaganda. When Hyndman's followers split, Morris founded and led the Socialist League and edited its paper, *The Commonweal,* with the advice of Marx's old friend, Friedrich Engels. To all his other activities he added lecturing, pamphleteering, street-corner speaking and the selling of socialist literature on the curb-side. Twice he was arrested for taking part in "free-speech" demonstrations.

To Morris, becoming a socialist was a logical extension of his ideas. He had come to the conclusion that capitalist society could not give all men the opportunity of joy through creative work. "I have," he wrote, "personally been gradually driven to the conclusion that art has been handcuffed by [the system of capital and labour]...and will die out of civilization if the system lasts." "Labour" in capitalist society was "without pleasure and therefore inhuman"; it was "a smoking net from whose meshes there is no escape." At the same time he saw the working class as the real organic part of society, which held the possibility of a creative future in its hands.

By socialism Morris always meant that the means of producing wealth should be commonly owned for the common good, and that political power should lie with the workers. Social reforms were not enough, indeed they were even harmful if they made people more content with "the system of inequality." Nor was he interested in Parliament, which he thought would corrupt the Labour Movement and make it forget socialism. The chief business of socialists, he thought, is to make socialists.

He was deeply convinced that socialism was not merely an economic arrangement but would bring a new quality into life. It would allow the breaking down of the barriers between manual and intellectual work, between town and country, between man and man: "For fellowship is life and lack of fellowship is death."

It is often said that Morris was opposed to machinery. This is not true. He was against the use of machinery to reduce labour to mere repetition and machine-minding. But he thought that, before all men could enjoy creative labour, there would have to be much more machinery to remove the burden of degrading and uncreative toil. Indeed the factory of the future would be the centre of a social group, which

> besides turning out goods useful to the community, [ would ] provide for its own workers work light in duration, and not oppressive in kind, education in childhood and youth. Serious occupation, amusing relaxation ... and withal that beauty of surroundings, and the power of producing beauty which are sure to be claimed by those who have leisure, education, and serious occupation.

Similarly it is not true that Morris wished to return to the Middle Ages. He thought that mediæval life held certain values embodied in craftsmanship, the possibility of creative labour and of seeing works of beauty, that had been destroyed by industrial capitalism. At first he tried to recreate these values in his own workshop. Later he looked to their rebirth in socialist society. The opening lines of "The Wanderers":—

> Forget six counties overhung with smoke,
> Forget the snorting steam and piston stroke,
> Forget the spreading of the hideous town;
> Think rather of the pack-horse on the down,
> And dream of London, small, and white, and clean,
> The clear Thames bordered with its gardens green...

are as much a vision of a possible future, as an evocation of a romanticized past.

When Morris died in 1896 his doctor said, "The disease [was] simply being William Morris, and having done more work than most ten men."

Even his last six years, while seriously ill, he had filled with lecturing, speaking, attempting to bring some unity to the divided Socialists and with writing his great utopian romance, *News From Nowhere,* which embodies his dream of an ideal England of the twenty-first century. He also founded and directed the Kelmscott Press "with the hope of producing some [books] which would have a definite claim to beauty, while at the same time they would be easy to read . . . ."

Have his ideas any importance for us in the mid-twentieth century? I think so. It is impossible to do justice here to the richness of his thought, but some features stand out. In Western Society men's working lives are dominated by the needs and values of profit-making industry. They have more leisure than in Morris's lifetime, but that very leisure has become a prey to commercialism. The fact that they can now buy more material goods has opened the gates to a flood of shoddy, badly designed and unnecessary commodities. At the same time the scientific revolution, with its development of atomic energy and automation, is making possible the banishment of poverty and drudgery. Morris's idea, that a society must provide the possibility for all to enjoy creative work and to make products that are worth having, is therefore both relevant and increasingly practical.

His words that "the contrasts of rich and poor are unendurable and ought not to be endured by either rich or poor," have a world-wide significance at a time when the contrasts between the high material standards of the well-to-do in the West and the extreme poverty of those in "the underdeveloped areas" is more and more borne home upon us. Perhaps thinkers in the "new nations" of Asia and Africa will find that Morris has something to say to them as they attempt to develop their new ways of life.

Meanwhile, from the point of view of culture and the arts his lines in "The Message of the March Wind"—

> The singers have sung and the builders have builded,
> The painters have fashioned their tales of delight;
> For what and for whom hath the World's book been gilded,
> When all is for these but the blackness of night? —

remain true for the overwhelming majority of the human race.

H. J. Fyrth

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# INDIAN YOUTH IN TRANSITION

[**Shri C. V. Hanumantha Rao** of Delhi looks upon the unrest and indiscipline among Indian youth as a sympathetic elder. In this article he considers the factors in the environment of our youth that may be responsible. The problem is complex, because we stand so near it; yet, precisely for that reason, a solution is an urgent need. Whatever be the relative importance of the various factors Shri Hanumantha Rao mentions, we will at our peril disregard his emphasis on finding teachers of both scholarship and personal integrity, and on restraining the thoughtless depreciation of humane letters. India must meet the crisis of character—more urgent, it may turn out, than any economic one. And for this the guidance is to be found in ancient Aryavarta, of which modern India is a very poor shadow, in the knowledge of human consciousness.—ED.]

FOR SOME TIME now the Press in India has been full of reports of student "indiscipline" in educational institutions and universities. There are also reports indicating a growing trend towards adolescent delinquency. If these reports correctly represent the position, the conclusion is irresistible that something is radically wrong with the Indian youth of the present generation—both boys and girls. They represent the prevalence of a disquieting trend among the youth which manifests itself in acts of indiscipline and delinquency.

This demonstration of youth "indiscipline" cannot be countered by merely ignoring it, for it has immediate repercussions on the realization of the objectives of university education and the somewhat more remote but not less important ones on the future of the nation, which is interlinked with the state of mind and the outlook of the younger generation. But the question is: Does this phenomenon represent a deep-seated and irredeemable trend or is it a superficial and transitory phase, arising from certain current conditions and circumstances so that we may expect the mood will soon pass?

India at present is passing through a transitional phase in her history and every such phase is invariably one of stress and uncertainty, disquiet and discontent. Our social, economic, political, industrial, educational and cultural values have been changing ever since the achievement of Independence, and in some of these spheres the old order is being progressively reoriented. Technological and scientific changes, which have been gaining momentum during the last few years, have also produced conditions in which many of the old moral, ethical and human standards are being subjected to a searching reassessment. There have been several periods in

India's history when similar transitions were witnessed, as a sequel to which significant and even radical changes occurred in our social, economic, political, cultural and other conditions. Most of these, however, passed over her as water does over a duck's back without leaving any cataclysmic results. Therefore, may we not justifiably feel that the present transition and the social, economic and other changes that are taking place will, despite their causing considerable disquiet for some time, also be assimilated by Indian society and probably leave it better and stronger?

This transition is the inevitable sequel to India coming more and more into the world stream of changes and progress. Existing social and economic ideas in India, her way of life, are experiencing their impact and a final pattern has not emerged. In the midst of these changes, there is no wonder that the Indian youth, particularly those who were born a few years before Independence and have since attained adolescence, find themselves tossed in a storm of confusion, puzzlement and bewilderment. They are in search of light, leadership and illumination which would safely guide them out of the labyrinth of a rapidly changing environment.

Discontents oppress the younger generation, especially those in educational institutions. They produce in them a psychology of revolt against authority and the established order. The lack of respect for parents and for elders and the general attitude of challenge to and protest against anything and everything that smacks of restraint is only another aspect thereof.

The situation in the educational institutions producing this psychology and emotional unrest among considerable sections of youth is at least partly, if not mostly, attributable to the prevailing conditions in these institutions themselves. It is also undoubtedly true that they also reflect the far-reaching changes occurring in the social milieu—the progressive loosening of family bonds and relationships, as more and more boys and girls leave the protection of parents and families at impressionable ages to pursue education in the universities and have to live in inhospitable and strange urban surroundings, and the economic stresses that obsess many middle-class and lower-middle-class families. There are too many temptations and pitfalls before them when they suddenly find themselves "free" from parental and family restraints.

An overriding feature of Indian universities is that they are enormously overcrowded, rendering any kind of individual attention to the students practically impossible. Nor are the levels of learning, integrity and character among teachers high. A teacher's personal example can be a great means of inspiring young men and women and influencing their own

lives and conduct; but such are now sadly rare. While the number of educational institutions and facilities for higher education are increasing, this has been unfortunately at the expense of quality and content. At the secondary and university stages educational pragmatism more than firm ideals and settled objectives is the ruling factor.

The impact of the transition is more intense in the economic than in the social or educational fields. Till a few years back university education was a passport to some kind of gainful employment, but despite the diversity of development and other projects in recent years, educated unemployment is an aggravating instead of a declining phenomenon. Many drift to universities with full knowledge of this and either waste their time or expend their energies in undesirable channels.

From acts of indiscipline to acts of delinquency and criminality is not a far cry, though it may not be wholly appropriate to club them together. It is quite possible that the propensity to indulge in acts of indiscipline would lead a section of youth down the path of delinquency, but a distinction between the two is that while youth indiscipline is a more recent phenomenon and cannot be regarded as by any means universal, juvenile and adolescent delinquency is a world-wide phenomenon. The former is fundamentally an educational problem, directly or largely traceable to the deficiencies in the educational system and organization; the latter is a social problem, and a problem also of crime and criminality and to that extent a police problem.

Apart from its organizational inadequacies, other causes to which student discontents and indiscipline are attributable are the lack of attention to the content depth of the education imparted. It may sound elementary but it is true that present-day university education in India produces neither learned persons nor cultured persons. It is hardly calculated—if some exceptions are left aside—to inspire among youth the merits and virtues of humility, social purpose, intellectual integrity and eagerness and outlook conducive to their becoming useful citizens of a great and ancient country. Associated with this is the deplorable fact that university youth constitute the principal target of propagandists of political ideologies for recruits. The "catch them young" principle which some political parties in India ruthlessly adopt towards youth has manifestly deplorable results and accounts for many of the incidents that mar the atmosphere in a number of universities, which need not be specifically named.

If university education is not fulfilling its prime function of developing integrated personalities out of young men and women of the present generation, this is due, broadly speaking, to the deterioration in

recent years in the calibre and competence, the scholarship and learning, the intellectual integrity and the personal character, of a proportion of university teachers. They fail to inspire confidence—much less respect—in youth, because they are deficient in those qualities which teachers in older times generally possessed and for which many university teachers even in the earlier decades of this century were distinguished.

An aspect of the educational scheme which has an indirect bearing on youth attitudes is the preference and attention being shown to technological and scientific courses of study as against the humanities and the arts. The interrelationship between student disquiet and this feature may not be obvious. But it would be unwise to be blind to the fact that the unconscious denigration of humanistic studies which current trends disclose results in a lack of balance in the educational system as also in the intellectual make-up of youth. What is more disconcerting is the materialistic and over-rationalistic outlook it is generating in young men and women, which, if persisted in, may lead to the stereotyping of an unbalanced social and national ethos.

The restoration of balance in this respect is, therefore, imperative from the larger national point of view. It is imperative to eradicate the feeling that a study of the humanities is purposeless because they are potentially inferior as studies facilitating employment. Students of technology and science have a vital role to play in national development as engineers, technicians, machine-builders, etc; but it is humanistic studies and the arts that will produce the general administrator of the appropriate instincts and calibre. The need for the latter in India is as pressing as that for the former.

If the present situation in the youth world is a symptom but not a chronic disease, the symptoms should be eradicated before they produce the disease. The first priority should be given to improvement in the environmental conditions in the universities; standards of teaching should be raised and overcrowding in lecture-rooms should be removed. While serving utilitarian ends, university and higher education and opportunities for the acquisition of knowledge should not be divorced from a moral and ethical purpose. Religious instruction of a non-denominational type with stress on character, service and scholarship, which is in consonance with the traditional Indian way of life and also with the secular basis of our Constitution, should be provided for. Technological studies should not be at the expense of the humanities.

To compensate for the deprivation of healthy family influence on youth adequate provision should be made for tutorial guidance and advice to

young men and women, which would help them resolve their intellectual as well as their emotional and personal problems. Lastly, political parties in India should observe a convention by which they would refrain from inveigling youth into the maelstrom of ideological agitations and controversies.

Side by side with the reforms indicated above, youth-welfare measures should be intensified to wean away the youth from the drift into waywardness and indiscipline. The Inter-University Youth Festivals are an innovation of much potential significance in this connection. Schemes for the fuller and more beneficent utilization of youth leisure through facilities for sport, recreation, and other healthy extra-curricular activities can be effective antidotes to idle brains turning into the devil's workshops. Plan schemes for youth welfare such as youth leadership training courses, educational tours and youth hostels, for which financial provision exists, should be effectively implemented.

I would conclude on an optimistic note. There is nothing radically wrong with Indian youth. With proper leadership and guidance, and modifications in environmental conditions the deviations into delinquent attitudes on their part can be arrested.

C. V. HANUMANTHA RAO

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## ANATOMY

In fleshly triangle within the frame
The rhythmic beat is physical, but flame
of unsubstantial being rules the beat
where throbbing mind wrestles with visioned wheat.
Yet this unbodied substance is the spur
that drives the force of will, irritant stir
hurling the pendulum to right or left,
to ideal gained, or lost, or furtive theft.

The victory is only captured when
the brush, the love, the microscope, or pen
turns to relentless spear that drives through heart
for hidden trove, and the red blood must start
before the thorn can glorify the rose:
the weak frame dies, but burning essence grows.

ODETTE TCHERNINE

# THE HOSTILITY TO SCIENCE

[ **Shri M. Harinarayana** writes with a refreshing frankness of the values of science which he upholds and of how unconvincing and insincere he finds much of the advocacy of "spirituality" in some circles in India. As he rightly distinguishes, science is essentially an outlook, not a settled body of doctrine or a collection of techniques. But it seems to us that this essentially scientific attitude can be maintained also by those who give spiritual purposes primacy before material ones, by those whose data are mystical experiences as well as by those who start from what the microscope reveals. Cannot sincere men bridge this whole gulf and strive towards a world-view which, being truly synthetic, can reconcile and transcend the various approaches to truth ? Such is certainly the hope of the theosophists. — ED. ]

ONE cannot help feeling that there is a growing tendency today in our country to revile "science." The revulsion against it may have existed long, but it is finding more and more articulate expression recently in several forms. There is the instance of the eminent Indian educationist speaking to a congress of scientists and being apologetic, on behalf of science, that there were two world wars in our lifetime. There is the philosopher saying reproachfully that science has not answered absolute questions. There is the journalist contemplating the beauty of an ancient monument and breaking his meditation of beauty to have a dig at this scientific age which "cannot" produce such pieces of resplendent art. There is again the columnist in a journal lumping the scientist with the carpenter and smith as a craftsman and characterizing the greatest intellects in science as glorified technicians. According to such a writer, if one does not sit with his eyes focused on the tip of his nose and his mind turned to the contemplation of the births before and after the present one, one does not think great thoughts and is grossly unintellectual.

Each of these attitudes is in its own way representative of a large body of opinion, and each is grounded in what Sir Charles Snow has termed a "total incomprehension of science." In fact the whole of Sir Charles's statement about this bears quotation:—

> That total incomprehension gives much more pervasively than we realize an unscientific flavour to the whole "traditional" culture, and that unscientific flavour is often, much more than we admit, on the point of turning anti-scientific.

It may be difficult to pin down definite reasons for this and say it is this and this which underlies the incomprehension. But there is much in

the air of India that is not favourable to science. For one thing, we talk always and insistently of our spiritual heritage; it seems as if several people go on talking of it so that the din made about it may shut out of hearing expressions of thoughts arising elsewhere. It is like Ghanta Karna, the devotee of Shiva, who always went about with a bell ringing in his ears so that he might not hear the name of Vishnu uttered.

In fact I think many people use the word "spiritual" only because it is so widely acceptable, because to call any activity spiritual is to endow it with respectability. Pin them down to be definite and clear about what they mean and they will either hesitate to answer or drown one in a sea of jargon. But one thing they are rather definite about: they are not for the scientific way of thinking.

Now and then however, they throw up a few arguments in justification of their attitude. For instance, they are at one in thinking that science makes us materialistic, and to be materialistic is to be rudderless and futile. (Here again, it is difficult to get from them a precise idea of "materialistic.") "See how America is restless!" they all chorus in glee and the news that they get of the goings-on among certain film personalities and society people there seems to confirm doubly their opinion. According to them, America's material progress has left her only a void in the soul. This is so, they aver, because she worships success, and tracing this tendency to its origins, because she has taken to science.

Indeed this statement, "science makes us materialistic," is bandied about so persistently and so freely that it has almost been accepted as axiomatic. No one pauses even to think. The "spiritualist"—I mean by that the man who talks always of spirituality and pontifically denigrates success — goes about in a car, has a radio at home, gets himself a splendid mansion, has his books on spirituality published, haggles with the publishers about the terms for his writings, is generally very prosperous and yet hurls the epithet "materialistic" at those who rather honestly go about harnessing nature to the comfort of man.

This leads on to the next point of criticism: science is unimaginative. There are those who would even go so far as to say that the great minds of science — Archimedes, Newton, Einstein, Rutherford — were mere eminent craftsmen. Scientists are not creative, they maintain. This automatically leads to the sort of reflection that the journalist was indulging in on seeing that ancient monument. Yet, if in the present age we do not build such monuments, we make other things which demand as much creativity and imagination for their making and have a beauty of their own. The precise mechanism of a tiny wrist-watch, the building up of the

structure of a complex molecule, the extension of the simple principle of Newton to be the basis of the rocket's thrust into space, the blending of various natural materials to make shimmering articles of glass or rayon—all these are no less the products of a highly creative imagination. As Russell says :—

> Mathematics, rightly viewed, possesses not only truth, but supreme beauty—a beauty cold and austere, like that of sculpture, without appeal to any part of our weaker nature, without the gorgeous trappings of paintings or music, yet sublimely pure, and capable of a stern perfection such as only the greatest art can show.

Those who cannot see beauty in forms other than the classical or commonplace ones do not see the beauty of these intellectual achievements of modern man. But they project their inability to appreciate on to the object they cannot take delight in and categorically deny its beauty.

From these criticisms of science, it generally follows, according to them, that science does not add to one's culture. A total ignorance of it is not considered to detract at all from one's cultural equipment. If, by science, we mean a mere conglomeration of technical facts, then perhaps that idea is not wide of the mark. For that matter, in that sense of mere absence of information, ignorance of anything will not be a bar to culture —be it the Vedas or Newton's Laws, *Shakuntala* or *The Origin of Species.*

Here it is that we come to grips with the correct definition of science. It is not a mere recital of facts. As O. R. Frisch, the distinguished atomic physicist, said, "What science gives you is the best knowledge that the present has to offer, always subject to revision in the future." That statement implies that science includes that attitude of the mind which tries to base its conclusions on the facts it possesses. If the facts are at variance with conclusions, the latter have to be suitably trimmed. It is an attempt never to extend one's conclusions beyond the limit warranted by facts.

It does not follow that the scientist demands reasons for everything. Rather he attempts to understand how things work. With the facts he digs up, he forms hypotheses and theories; when new facts emerge, disproving the old theory based on old facts, he amends the earlier theory suitably or builds up a new one. So it happens that the ancient cosmology of the Greeks gives place to the cosmology of Copernicus, Kepler and Galileo and now the latter to the changing ideas of the present century. When there was a change in scientific thought it was not a question of defeating and disgracing the previous one; it was a question of improving upon it, fitting it to new facts if possible or giving it up altogether if

necessary. Unless personal prejudices or political considerations operate, which occurs but rarely, scientists—wherever they are—always accept facts and are ready to revise their ideas. In science they speak the same language everywhere, adopt the same attitude except for some rare minor lapses here and there. That is why more effectively than anything else, science has transcended all barriers between human groups.

It is this thinking, free from prejudice and preconceived notions, that is the very spirit of science. Considered thus, a real imbibing of this spirit could add enormously to one's culture because it will free one from a number of prejudices. It will truly lead on to that scientific humanism of which Julian Huxley, Bertrand Russell and others are votaries.

This does not mean that scientists, themselves, by the mere fact of working in science, are entirely scientific in outlook in every way. In fact many of them tend to be grossly unscientific beyond the confines of the particular subject they are working in. And I do not mean that those scientists who do not care to know anything beyond their field and who do not think it necessary to know, are to be winked at because their work in science may be glorious in itself. Such a person is, as José Ortaga y Gasset puts it, "a learned ignoramus, a person who is ignorant, not in the fashion of the ignorant man but with all the petulance of one learned in his own special line." Such a person's attitude, too, is unscientific.

But those who rail against science do not at all consider science in this sense of an outlook on how to think. They rather lump it with technology and technique, and then look down upon it. Their contempt is sometimes the superciliousness of the man who exerts only his mind towards another who works with his hand; this itself is rooted in the gross misconception that the latter does not use his mind at all. Let the mental worker try his hand at carpentry or weaving and see for himself whether it is all as simple as that.

But this objection is based on the premise that science is technology. To science, as it is correctly defined, some have an obejction that is more profound. A wider diffusion of its spirit results in an increase of a certain scepticism which is inconvenient for the anti-scientific people. It does away with many of the irrational ideas which had been the props of their ascendency for long. There can be no love lost between them and anything that draws off the props under them. So they set about decrying science. They say it does not answer the absolute questions. But that science has not set itself up to presume to answer them. "The scientist is a modest fellow; he has no sense of high vocation," says Stuart Halroyd, one of the Angry Young Men.

But this modesty is nothing to be ashamed of or to be cavilled at. At least it does not make the scientist authoritarian like the "spiritualist" "conscious of high vocation." He will not demand like the latter unquestioning faith and a ready acceptance of all his ideas. "Immediacy of assent," as Whitehead would term it, is the very breath of the "spiritualist" and the religious man; without it they lose their tight grip. The scientific attitude does not demand immediacy of assent; it gives you the chance to consider and accept an idea if possible.

In our country where the attitude of the "immediacy of assent" has been so widely prevalent and successful, the anti-scientific attitude is no surprising phenomenon. It is also, perhaps, not difficult for it to succeed. But if it succeeds, it will bring back in its train all the superstitions that kept our people in the dark for centuries. It is really essential that educationists and writers properly understand and spread a correct attitude to science, which can lead on to so much real humanism.

N. HARINARAYANA

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# THE ORIGIN OF THE UNIVERSE

In an interesting and informative lecture on "The Origin of the Universe" at the Indian Institute of World Culture, Bangalore, Dr. George Gamov fixed the origin of the universe at a date between four and five thousand million years. The speaker also provided an alternate solution whereby there is no definite origin of the universe but merely a disintegration and reformation of nebulæ. The first conclusion is arrived at by a close study of the lead content of rocks, the amount of salts dissolved in the oceans, the celestial bodies in the sky, tidal waves, etc. Dr. Gamov also pointed out that the earth was gradually slowing down owing to the braking action of the tidal waves.

Dr. Bhagavantham who presided over the meeting pointed out that the more we study about the universe the more we realize how small and insignificant we are and this helps us to rid ourselves of our self-importance.

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# NEW BOOKS AND OLD

## WHAT IS IMMORTALITY?*

THE AUTHOR of this notable book analyzes in the light of modern science and philosophy a particular interpretation of the concept of Immortality, which in its general meaning is defined as the property of a being to be deathless, and rightly points out the illusive character of that particular interpretation.

Illusion, as we know, is a distortion of reality. The reality which lies behind the concept of immortality, however, is out of the sphere of science and, consequently, cannot be the object of philosophical treatment; for, modern philosophy is nothing but the interpretation of scientific experience. We are forced to make this remark because the title of this book may easily lead to an equivocation. In fact, as the title stands, it seems to generalize and to consider immortality in all its implications to be an illusion. The author is aware of this difficulty and tries to meet it in the second chapter of his book.

The problem of immortality, as it is stated by modern metaphysicians, is intimately connected with the problem of human freedom. Indeed our author considers immortality in connection with personality. Now, the greatest trait of personality is the freedom of behaviour; consequently, unless science enlarges its method, which is wholly deterministic in its nature, and includes the fact of human freedom in its scope, we cannot expect any scientific solution of the problem of immortality.

"Human freedom," writes Leibnitz, "is a foretaste of Immortality; while we experience freedom as a feeling, we experience Immortality as an ever growing desire." And Bergson, commenting upon this remarkable passage of the German philosopher, adds:—

> I know that I am immortal because I feel that I am free. My feeling of freedom impels me to grow and transcend myself indefinitely. This impulse which unquestionably directs me towards the far off and the mysterious, is precisely what constitutes the essence of that vehement desire which is at the root of the concept of Immortality.

Again, Maurice Blondel, the philosopher of action, explaining a text of St. Augustine on Immortality, writes:—

> Immortality is much more than a mere endless continuation of personal existence, the latter being a very insignificant view which Engels, the friend of Karl Marx, sourly regarded as the "tedium of sempiternal personality".... Real Immortality is implied in that concrete action which concentrates at a determined moment, the ontological desire which constitutes the essence of his being. In fact, every immortal monument, literary or scientific, which human culture possesses, is an expression of that moment.

It is in this sense that we should understand that great text of Spinoza quoted by our author: "A free man thinks of nothing less than of death, and his wisdom is not a meditation upon death, but upon life." "Real freedom," remarks Kierkegaard, "is nothing but the manifestation of the passion to live and live infinitely."

The immediate datum of our consciousness, therefore, is not immortality but the desire to grow and perfect ourselves indefinitely. As long as this desire burns in his heart, man is able to taste the cup of immortality by transcending himself indefinitely. The moment this

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* *The Illusion of Immortality.* By CORLISS LAMONT. (Philosophical Library, New York. 303 pp. 1959. $ 3.95.)

desire is extinguished, man is dead, though physically he may be fully alive.

No word can express adequately this desire. The concept of immortality is the frame and mould which our intelligence imposes upon that desire and fits it to serve the practical activities of our life.

When immortality becomes an abstract belief, man forgets the deep experience which is at its basis, and attaches himself to its concept only, which he tries to interpret and explain in different ways according to his mental training and the limitations of his undeveloped nature.

The interpretation which our author analyzes, most successfully, in his book, asserts that immortality is a property in virtue of which the individual human personality or consciousness survives for an indefinite period after death with its memory and awareness of self-identity essentially intact. This interpretation, which has been accepted by Christianity and other religions, is extremely unsatisfactory and raises numberless insoluble difficulties, which our author examines most eloquently in the light of science and philosophy. In his last chapter, he tries to persuade the reader to give up this superficial interpretation and invites him "to live in order to make his actions count and endow his days on earth with a scope and meaning that the finality of death cannot defeat." In other words, he urges the reader to try to fulfil faithfully that desire which is at the root of the concept of immortality, without expecting any fresh opportunity in some immortal realm to redeem himself and alter the irreversible imprint of his life.

The book is most illuminating when it deals with scientific questions and, we think, it should be recommended to all those who try to read the old dogmas of theology in the context of the modern discoveries of science. At the end of the book we find an extensive and very useful list of modern books with reference to the subject.

A. De Mendoca

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*Religious Platonism: The Influence of Religion on Plato and the Influence of Plato on Religion.* By James K. Feibleman. (George Allen and Unwin, Ltd., London. 236 pp. 1959. 25*s*.)

One interesting theme in this book is that a monotheistic sun-worship, teaching gentleness, vegetarianism, pacifism, spirituality and the immortality of the soul, having strong Egyptian elements, appeared in Crete, passed to Thrace and thence to Athens as the cult of Orpheus. It was the Orphics who taught that the body is a tomb in which the soul is. Pythagoras was an Orphic. The Pythagoreans called their way of life the "Orphic Life."

The main theme of the book is that the classical Greeks were genuine seekers and not dogmatists, that in Plato there are two philosophies, one favouring science and the other favouring mystical religion. Philo was the real originator of Neoplatonism. He taught that we should be good to other animals and even to trees, and spoke of "fairness in dealing with the unconscious forms of existence." Ammonius Saccas was a pupil of Philo and Plotinus a pupil of Ammonius Saccas. Neoplatonism took over from Plato his doctrine favouring mystical religion, ignoring his scientific philosophy, and developed it beyond what Plato believed. Neoplatonism was believed to be Platonism, and it influenced Christianity profoundly. "Platonism" was Neoplatonism even after the works of Plato came to be known in the West from the later part of the fifteenth century. The scientific side of Plato and what it offers as a basis of harmonizing science and religion has never had

a proper chance.

This is a good book. There are some slips, but it is well founded in extensive reading and independent judgment.

R. F. RATTRAY

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*A Modern Introduction to Ethics: Readings from Classical and Contemporary Sources.* Edited with Introductions by MILTON K. MUNITZ. (The Free Press, Glencoe, Illinois, U.S.A.; George Allen and Unwin, Ltd., London. viii+657 pp. 1958. 63*s*.)

The publishers say of this book that it

> is intended both for introductory courses in Ethics and for all those who desire to critically evaluate the criteria for determining what is "right" and "good" in human conduct.

This seems to me a fair description of the book, and not at all an overstatement. I would recommend this book to students unreservedly. They should find it useful and stimulating. It is a spacious and well-produced volume, with wide-ranging sections on the various departments of Ethics, and with important statements, as by Charles L. Stevenson, A. J. Ayer and P. H. Nowell-Smith in particular, on questions proper to Meta-ethics.

Perhaps the Editor might have made the main departments of Ethics more explicit, and might have arranged his sections more logically. As it is, there are eight sections, arranged as follows: (i) The Search for Ethical Standards, (ii) The Pursuit of Happiness; (iii) Devotion to Duty; (iv) The Spiritual Life; (v) Free Will, Responsibility, and Guilt; (vi) Justice and Social Ethics; (vii) The Logic of Ethical Discourse, (viii) Some Personal Statements of a Philosophy of Life. To me this classification seems rather haphazard.

I could have preferred a Part I explicitly devoted to Ethics, with a sequence of sections and sub-sections. For example: (1) Moral Standards: i. The cardinal virtues. ii. The theological virtues. iii. Some contemporary controversies; The rightness or wrongness of military service, divorce, homosexuality, A.I.D. (2) The moral basis: Egoistic bases: i. Painlessness and serenity. ii. Pleasure, happiness, eudaimonia. iii. Perfection. (3) The moral basis: self-transcendent bases: i. The welfare of other individuals. ii. The welfare of a society. iii. The development of the arts and sciences. iv. Modes of conduct as ends in themselves. (4) The moral judge: i. Impulse. ii. Transcendent reason. iii. Human reason.

Then I should have liked a Part II explicitly devoted to Meta-ethics, with sections on the notion of "ought," on the relevance to this notion of the notion of individual freedom, and on the analysis of the moral judgment as to ends, and as to implications and means with respect to ends.

Still, this is merely to show how one reader has been provoked. The book is certainly well fitted to provoke ethical thought in very diverse directions. It is fitted to do so not least by the clarity and balance of the Editor's introductions to the various sections.

M. KAYE

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*Everyman's Ethics: Four Discourses of the Buddha.* Adapted from the translations of NARADA THERA. (The Wheel Publication No. 14. 32 pp.); *The Master's Quest for Light.* By R. ABEYASEKERA. (Bodhi Leaves No. 7. 14 pp.) (Copies free from Buddhist Publication Society, Forest Hermitage, Kandy, Ceylon)

The first booklet is a collection in

English rendering of four small Pali *Suttas*: *Sigālovāda, Mahāmaṅgala, Parābhava* and *Vyagghapajja* — dealing respectively with the householder's norms for right conduct, the normal human merits and blessings and the factors and conditions of men's welfare in society. They are all alike instruction for the average man in achieving "weal and welfare." The teachings contained in these *Suttas* merits wide diffusion among the people. The translator is the well-known monk, the Ven. Narada Thera of Vajirārāma; and these translations originally appeared in the Burmese periodical, *The Light of the Dhamma*.

The other booklet is a tiny account of Gotama's struggle for Enlightenment before he became the Buddha. The author explains the contemporary conditions when the Buddha arose, and describes the severity of the ascetic practices he undertook. This important theme has been handled with care and modesty here.

The Buddhist Publication Society of Kandy, under the stewardship of the Ven. Nyāṇaponika Thera, is doing a meritorious service by the periodical publication of these little books, which will doubtless contribute towards the spreading of the Good Law amongst the laity.

S. K. RAMACHANDRA RAO

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*The Bridge Is Love: Jottings From a Traveller's Notebook*. By HANS A. DE BOER. Foreword by MARTIN NIEMOLLER. (Marshall, Morgan and Scott, London and Edinburgh. 256 pp. Illustrated. First English edition, 1958. 15*s*.)

This book is not a masterpiece, nor even a work of literature. It is a great human document, spiritually perceptive, transparently honest, the diary of a young German Christian who visited South Africa, Kenya, India, Burma, Hong Kong, China, Japan, Korea, Australia and the United States, taking with him the determination to see the truth at all costs and to help to build a bridge of love.

This is far removed from the nice sentimental travel books that say all the "right" things. Young Hans de Boer does not flinch from giving us a vivid account of the stench and squalor of Sophiatown, or from describing the dead carried off the beaches of Madras every morning after the night's toll of starvation. He writes not only with serious purpose, but a rich sense of humour, and the solutions he suggests to the problems he meets have a wisdom that is the prerogative of the pure in heart. He passed through Mau Mau and the horrible atmosphere of Apartheid without despair or bitterness, always doing the one thing that never fails to shock the White world — living the ethics of Christ.

The conventional White South African who rebuked him for shaking hands with his houseboy on his arrival in Omaruru must now realize what they started. Nothing like it has happened to them since young Gandhi was flung out of a first-class carriage. Appropriately enough, Gandhi's son and grandson drove Mr. de Boer to the port of Durban for his departure, only to be greeted at the barrier with the words, "What are you doing here, you damned coolie?" Does the official mind never learn?

Taking ship for Kenya, Mr. de Boer entered the armed camp at the height of the Mau Mau struggle. Blissfully disregarding the authorities, the pickling guns and hatred around him, he shocked and alarmed the Christian White community by calmly putting his trust in God. Unarmed and alone, with nothing but a flower in his buttonhole, he walked into the thick of the Mau Mau territory and had a warm heart-to-heart talk with one of the amazed

rebel generals. The Kenya Government, fully convinced that they had seen the last of this religious maniac, were mazed when Mr. de Boer returned in good health and spirits with a plan to end the violence. It was a simple plan, that Black and White should have equal opportunities and the land equally divided. But it was acceptable unfortunately only to Mau Mau.

Passing on by ship from Mombasa to Bombay, Mr. de Boer lived for a time like one of India's sixty million jobless, and only gave in when starvation had nearly taken its toll of him.

In Hong Kong he relates a touching story of his experience at the Chinese Young Men's Christian Association:—

> ,..all the students suddenly turned their coat-collars inward. I was inclined to take it that this was some kind of greeting, but I soon found the real reason. One lapel after another was flicked back again and I saw on them the Picasso dove, the sign of the Stockholm World Peace Movement, which is especially active in Communist countries. Later I learned that these young Chinese had thought I was an American and had hidden their badges for fear.

Dr. Martin Niemöller writes in his Foreword that the author has been harshly criticized in some quarters for an allegedly pro-Communist attitude. Yet, strangely enough, anti-Communism is one of the few prejudices of which one could justly suspect Mr. de Boer. But, despite this, his bridge of love carries him into "Red" China, and he is pleasantly surprised by a good deal of what he sees. If any book can help the world to live in peaceful co-existence, it is this.

DENNIS GRAY STOLL

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*Śrīmad Viṣṇu-tattva-vinirṇaya* of SRI MADHVACARYA *with English Translation* by S. S. RAGHAVACHAR. (Sri Ramakrishna Ashrama, Mangalore. xxiv+98 pp. 1959. Rs. 3.00)

Of the ten Tracts (*Prakaraṇas*) of Madhva the *Viṣṇutattva vinirṇaya* is considered to be the most important, devoted as it is, not only to the theological establishment of the supremacy of Viṣṇu but also to the enunciation of some of the chief elements of Dvaita ontology and epistemology. It illustrates a tradition which requires that the entire thesis of a work be indicated by its opening benedictory verse. The three attributes given to Nārāyaṇa here form the three chapters of the treatise which establishes the Realism, Pluralism and Theism of Dvaita after a refutation of rival teachings, particularly Advaitic.

The present seems to be the first English translation, though the text was first published nearly seventy years ago. The translator would have earned the gratitude of his readers had he not simply adopted his text, with all its printing mistakes, but edited it, noting the sources where traceable (pp. 36, 90, 92, etc.). It would have belied the libel of some that Madhva himself invented his sources. Since the extremely cryptic sentences of Madhva are the despair of all not conversant with the tradition stemming from him, it is necessary that his text be always accompanied by the valuable gloss of Jayatīrtha.

The translation is generally correct and readable but not free from printing errors (pp. 42, 82, 83). It had been well that at least the useful "Foreword" and "Introduction" did not so jar the eye (pp. vi, xv, xx). Both Translator and Publisher are, however, to be congratulated on their laudable attempt to place before the modern world a basic text of an important school of Vedānta.

H. .G. NARAHARI

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*The Vālmīki Rāmāyaṇa.* Critical Edition, Vol. I: "*Bālakānda,*" Fascicule 2. Edited by G. H. BHATT. (Oriental Institute, Baroda. 81 to 280 pp. Illustrated. 1959.)

If Sanskrit scholarship has not been able to make headway comparable to Classical scholarship in the West, this is due mainly to the absence of critical editions of ancient texts. The first great attempt to remove this want was that of the Bhandarkar Research Institute, Poona, which has been publishing the critical edition of the *Mahābhārata.* Dr. V. S. Sukthankar and his colleagues succeeded in enunciating the general principles of textual criticism applicable to ancient Indian epics, which present unique problems. The present critical edition of the *Rāmāyana,* prepared by the Oriental Institute on the same lines as that of the Poona edition of the *Mahābhārata,* will surely win the praise and gratitude of all Indologists.

This fascicule contains Cantos 11 to 50 of the "*Bālakāṇḍa.*" A detailed account of the critical apparatus and principles followed in determining the critical text is presumably given in the first fascicule, which the present reviewer could not persue. It appears that about forty MSS. in different scripts and belonging to different times have been collated for this edition and the earliest MS., from Nepal, is of the eleventh century. The present printed editions of the *Rāmāyaṇa* fall into three distinct recensions — the Southern, the Bengali and the North-western — and scholars like Jacobi and Dr. Bulcke have shown how the Southern recension preserves, more often than not, the earliest readings. Much of the present "*Balakanda*" itself may be in the nature of an interpolation, though it was already there by the time of Kālidāsa. In any case, the present edition does not purport to give the text of the *Rāmāyaṇa* as Vālmīki actually wrote it; it strictly confines itself to the evidence of available MSS. and commentaries, and constitutes a text shorn of decidedly late accretions.

The MSS. material used for the edition is vast and the method applied scientific. We wholeheartedly welcome the publication and look forward to its early completion. Two misprints noted are: *kama* (p. 92, 1. 3) and *Nakarūpā* (p. 145, 1. 1).

K. KRISHNAMOORTHY

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*Making and Thinking: Essays by* WALTER H. SHEWRING. With a note on Greek Sculpture by ERICK GILL. (Hollis and Carter, London. 103 pp. Illustrated. 1959. 18*s.*)

In this volume the author has assembled a dozen essays, previously published in various contexts, between 1937 and 1944, together with an unpublished "Note on Greek Sculpture" by the artist Eric Gill. The titles vary from "Latin Hymns" to "Concerning Machines," and the references from Pepys to Coomaraswamy, but there is a single underlying and unifying motif — the spirit of man in the age of the machine.

Style and content can be typified by an example from the opening essay on "Art and Work." The distinction, whimsically worked out, between "beverage" wine and "fine" wine is used as an allegory of the modern West, where

> we have a generally received distinction between art and fine art, or again between the products of work and the products of art, or again between what is useful and what is beautiful. On the one hand we have ordinary men, ordinary work and its products.... Use and work and common things on the one hand; beauty and art and the higher things on the other.

The author then leads us to the places where are gathered examples of the great art of the past and shows us that the things most prized by the connoisseur were not made for his collection but for

the temples and the homes of the common man! Thus he expounds a doctrine which, he holds, was once "as widespread and as normal as it is now uncommon and eccentric."

Again, writing of "Education in an Abnormal Society," he castigates the current criterion of human doing or making — the gain or loss of money. Profit and loss applies to dividends. In such a society work is not a vocation but a job. But, in what Shewring would call a *normal* society, work itself is a means to holiness — the work of the ploughman no less than that of the priest.

> With vocation goes training for vocation — that is, as I claim, education itself. If men are not called to work in factories neither can they be educated to work in factories. The teacher aspires to save their minds as the priest aspires to save their souls — in spite of their work. And in such conditions the teacher's own work is a deviation from the norm, since he is generally a guardian of charges rather than a master of apprentices.

Dr. Shewring has stressed the points which he believes to be most important for society today. He recognizes that they will be the hardest to grasp, especially for the "Art for Art's Sake" school. He sees, too, how slight is the chance of the men of a technological age accepting or practising the principles propounded and illustrated in the essays. He is probably, and unhappily, right. Men tend to hate most fiercely that of which they stand most in need. But how good it is that there are men like this author who are willing to cherish and declare such views!

The book, as befits its subject-matter, is a model of the art of printer and illustrator. In particular, the illustrations are skilfully chosen and deftly reproduced.

MARCUS WARD

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*From Ape to Angel: An Informal History of Social Anthropology.* H. R. HAYS. (Methuen and Co., London. 46 pp. 32 Plates. 26 Drawings. 1959. 36*s*.)

This is one of the most noteworthy of recent books on anthropology as a science of human relations. It is written by a successful American novelist, playwright and literary critic, who has taken to anthropology as a hobby for reading and research for the last twenty years. He has had, besides, the benefit of criticism and help from several modern anthropologists; the book will, therefore, richly repay the reader. It is an advantage that the author has not been a professional anthropologist or been spoiled by a degree or specialistic training in anthropology at a University. His history of a hundred years of social anthropology is characterized by a critical study of the importance of the theoretical conceptions behind the researches of each fieldworker or author.

He has the faculty of adding personal details which give a new colour and charm to his description of famous anthropologists.

The author has written an interesting and readable volume. He has succeeded brilliantly in his difficult task. The last three chapters, "More Blessed to Give than to Receive," "A Picture of Society" and "Making the World Safe for Humanity," form the most important apex of the book. He tries to answer the important questions: Can anthropology concern itself with shaping a unified view of human behaviour? Can it play a still more active rôle in shaping human relations? How shall we solve the conflict between the individual and society? Why do we choose one way of life rather than another?

We may agree with the author's concluding words:—

> Man's inhumanity to man, however — the countless tragedies of ignorance and misunderstanding — is preventable and he should try

to prevent it if he is to continue to look away from the ape and towards the angel.

Anthropology, the science of man, is shaping weapons to reduce the inhumanity, to lessen the tragic ignorance of this world. It remains to be seen whether we are willing to use them.

P. G. SHAH

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*The Novels and Plays of Charles Morgan*. By HENRY CHARLES DUFFIN. (Bowes and Bowes, London. 221 pp. Frontispiece. 1959. 21*s*.)

It is probable that Charles Morgan, who died so recently, has yet to find his literary level, for he is not readily assessable. He was an intellectual, and an æsthetic and an idealist, believing, as his present critic diagnoses, in a world of spirit rather than matter, where imagination can lead, in a breath, to miracle because a strict realism has never been sought. And yet, not only has he an intense awareness of life's surface detail, but also, in his earlier and best-known novels, a near-obsession with the theme of sexual love. *Portrait in a Mirror, The Fountain* and *Sparkenbroke* seem to owe their widespread circulation to this very combination of matter and spirit — eroticism swimming, as it were, in beauty, carnal passion trailing clouds of art.

By appealing to both schools of reader Morgan may well have ended in retaining neither. The frequent prolixity of his glittering prose deflects the purist; while the general reader of today is nurtured on a stark and earthy realism that makes those cultured, upper-class love scenes look pallid and "period." Mr. Duffin, himself a devoted Morganite, has not written with intent to convince the moderns. His reflective critical comments are in line with his studies of Browning, Hardy and Wordsworth — masters who may be honoured, reinterpreted and pulled up over minor blemishes. The question is whether Morgan deserves, or *will* deserve, such homage. Is Mr. Duffin writing for the future or looking back to the respect and popularity of the past?

One could wish he had been bolder on another count. His examination of the art and philosophy of the novels scoops the plays up in a general discussion about action, characters and moral sense. This seems, to me, to ignore a big distinction. The plays show Morgan stripped of his obsessions and meanderings, handling a sharp theme with dramatic precision. The last especially (*The Burning Glass*), thrusts like a sword through his own atmosphere, destroying, as some would say, the typical Morgan flavour, but progressing in power and urgency. Query for Mr. Duffin: Does Morgan gain or lose?

SYLVA NORMAN

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*The Pageant of Life*. By B. G. KHER. Edited by S. B. KHER and G. K. RAO. (Navajivan Publishing House, Ahmedabad. 305 pp. 1959. Rs. 4.00)

This volume, which is a collection of the late Shri B. G. Kher's speeches and writings on a variety of subjects, leaves on the reader the over-all impression that their author was a warm-hearted, lovable person, a humanitarian deeply concerned with the well-being of his fellow men, learned and religiously humble, functioning in the true spirit of the *Gita*, namely, of service without expectation of reward. We also get the impression of his being essentially an intellectual with a progressive outlook.

Included in the volume are carefully sorted out and edited speeches and writings covering a long period and divided into six sections — "Personal," "Homage to the Great," "Education

and Science," "Æsthetics," "Social Work and Reform," and "Miscellaneous." Though many of these were written or spoken on specific occasions, there is a consistent thread of sentiment and outlook running through them. While in each section there is something which can be read with profit by the layman, this reviewer would invite particular attention to the section "Homage to the Great," in which the author gives brief but scintillating pen-sketches of politicians, statesmen, social reformers, religious leaders, educationists and administrators — ancient and modern — ranging from the Buddha and Gandhiji to Dr. Ambedkar and Sir Frank Beaman. Another section to which one can turn with especial benefit is that on "Education and Science" — the former being in fact the subject to which Shri Kher was specially devoted.

The two editors and the Navajivan Trust have done well in bringing out thus the writings and speeches of the late Shri Kher, who from humble beginnings rose to and occupied some of the most coveted positions in India's public life, without seeking them.

C. V. H. RAO

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# LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** reproduces the answers he elicited from the writer and critic, Dr. Charles David Ley, on various points of literary interest. Dr. Ley's assessments of many aspects of European literature have a fresh, astringent quality, and rest upon a comprehensive and humane sense of European tradition.—ED.]

I HAVE KNOWN Dr. Charles David Ley for twenty-five years and have followed his literary and dramatic career since the thirties. I have always admired his scholarship and his prowess at languages, at which he has particularly excelled. I know that a polyglot is never really sure of himself but I am happy to say that David Ley did not attempt to obtain a mastery of more than two languages. Basically, Ley is a poet and critic, having published more than a dozen books in English and Spanish. His *Portuguese Voyages* in the Everyman's Library has already obtained sufficient recognition. His translations into Spanish of Peter Ustinov's plays have earned him golden opinions from critics as well as producers. As David Ley is very close to the intellectual ferment in European countries and talks frequently to young audiences, I was anxious to have him answer a few questions, which I thought would excite a variety of readers. Whether one agrees with his ideas or not, one can be certain of one thing: David Ley is a genuine critic, firm of purpose and absolutely sincere; above all, he is a humanist. Half of his inspiration is Spanish — in more ways than one, for David Ley's wife comes from Spain.

*Baldoon Dhingra*: What are the principal trends in contemporary European literature? Do you think there is something similar in the literatures of the different European countries of today?

*David Ley*: Perhaps it is difficult to distinguish what one thinks will happen in literature from what one hopes for.

Let me answer the second part of your question first. I consider European literature as essentially one, and Russian literature, when it is allowed to develop normally, forms part of it. The literatures of the different countries and languages of Europe — or, at least, of the principal European countries have interacted constantly. But it is precisely today, when European unity in commerce is being achieved and when even European

political unity does not seem such a fantastic dream as it did before, that people in Europe are becoming narrowly parochial about their literatures. If anyone doubts this, let him dip into the current manuals of literature put into the hands of the young, and he will see how such movements as the Renaissance or Neoclassicism or Romanticism are spoken of as the exclusive preserves of the country in question. To take an extreme example. While I was reading English at Cambridge in the 1930's — today things, I suspect, would be worse — lecturers and supervisers talked at some length about Chaucer's *Troilus and Criseyde* without ever impressing on their students that this narrative poem is largely translated from Boccaccio, though with long original passages by Chaucer.

Naturally there must be similar trends in the literatures of all European countries, because the likenesses between the countries of Europe are far greater than the differences, even when thick-skulled politicians try to make their particular politics come first. In any case, political hostility has never altered the underlying unity. The wars between England and France never prevented English writers modelling themselves on the best French writers when this was convenient. And so on. And it is precisely the feeling of despair behind much of modern literature, shall we say, behind Sartre, Moravia, Cela, Graham Greene and Arthur Miller (America is an extension of Europe), which proves the vital need for such unity. To return to my beginning, it is precisely out of Russia —a Russia indifferent to thick-skulled politicians, which we no longer realized existed — that Pasternak's great message of spiritual unity has come. And, in a way, this unity includes Asia, through Asiatic Russia, which is the meaning of the Asiatic chapters of Pasternak's great book.

The trend is despair because the unity is lost. But the unity is still there or the despair itself could not exist.

*B.D.*: Do you think men of letters today exert influence on vital issues?

*D.L.*: That really depends on what anyone means by vital issues. People insist on thinking that peace or war are the most fundamental things in human existence when a man's relation to those around him and to his own essential solitude within himself — where God is to be found — are manifestly infinitely more vital. And it is just those second values from which all art worth the name springs, so that a man may quite easily think he is serving the first values in his works when he is unbeknown to himself serving the second.

Therefore, if writers insist on trying to persuade people about immediate issues, their real sphere of influence will be restricted to a particular period. And this will be true whether a writer is trying to popularize a particular programe or whether he is in opposition to what he thinks the disastrous trend of his own age. A major example is George Orwell, one of the most famous authors of our day but who will be, by 1984, completely forgotten whether his prophecies come true or not.

*B.D.*: Are people becoming wider in their interests?

*D.L.*: They could be, though I don't really know that they are. The improvement in general living conditions in most countries since the last war makes the young prone to feel more sympathy towards other peoples, outside their immediate country. But this sympathy is not always rightly canalized. Another factor fights against deepening sympathies, the ease with which mechanical amusement is everywhere provided. Television is a typical

example, but only one. The outer world is an easy pageant in which foreign countries are largely the picturesque side of them shown in cinemas, television and newspapers. Young Tom Smith never stops to think that a Pierre Dupont in France or a Juan Pérez in Spain may go through experiences fundamentally like his own, and still less, the inhabitants of countries still further off — for many English tourists of all social standings are flocking to France and Spain, but noticing nothing but externals. The most profound experience they are likely to have is a conversation with a Frenchman or a Spaniard about what he thinks of his Government. There is a dreadful scepticism, really, about the young today. Everything is too much trouble in the intellectual sphere.

Thus the kind of novel which used to be called Picaresque, a series of adventures in the course of a journey, or of an existence, rather than a carefully-planned plot, has become the more usual form of the novel among younger writers. Irish Murdock or Michel Janicot or Rafael Sánchez Ferlosio pass from episode to episode with no sense of climax.

> Things fall apart. The Centre cannot hold.
> Mere anarchy is loosed upon the world.

(I quote from memory. Excuse me if I have made some error in reciting this to you.)

People are surprisingly interested in what is happening all over the world. Everybody is tremendously well-informed, in comparison with what they used to be. But I don't know that this interest will be of much lasting benefit.

*B.D.*: Do you think the theatre also suffers from similar defeats?

*D.L.*: Not really. The theatre has rather lagged behind. In England the best plays are written by poets like Eliot or novelists like Graham Greene. The young have not the force to use the tremendous symbolism of the theatre. John Osborne is wonderful at stage dialogue because he has really captured how people talk nowadays, but his characters are aimless and lack significance. To write good plays, a panoramic grasp of life is necessary, and Osborne is merely annoyed at certain social shibboleths — very local — he has come across in England. Sheilagh Delaney has some tragic sense of life, however. The theatre in France, Spain and Italy has remained stationary.

*B.D.*: And what about poetry?

*D.L.*: The most living poetry in Europe, if not the best, seems to me to be coming from Spain at present. There is a whole group of poets there of between thirty and fifty who have a good deal to say. The new poets of England spend too long lamenting they cannot feel emotions. They visit the Acropolis and gaze at dirt lying about.

*B.D.*: What are the main contributions, problems and interests of present-day writing in the Spanish language?

*D.L.*: Spanish writing is far more positive, as I said before, than English, French or German writing. Whether it is the revolutionary writing of Neruda in Chile, or the bitter spirituality of the Spanish exile, Cernuda, or the spiritual defeat of the monsters of the mind by Dámaso Alonso Spanish poetry is always hitting nails on the head. Perhaps there are no first-rate novelists, though the Argentinian Eduardo Mallea or the Spaniard Camilo José Cela, are extremely interesting writers. The drama lags behind, with the brilliant exception of the apparently frivolous but really deeply perceptive Miguel Mihura.

*B.D.*: What will be the effect of television and other mechanical inventions on literature in the future?

*D.L.*: The literature of the future will have to address itself to a smaller public, because the world is fast reaching a stage where the mass of the

world's population will know how to write and read but do it as little as possible. Thus literature will again address an *élite*, as in the time when the vast majority of people in Europe were illiterate. Now they will become television-maniacs or addicts of other visual entertainments. The effect will probably be very good in the process of time.

BALDOON DHINGRA

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# FOR INTERNATIONAL UNDERSTANDING AMONG THE YOUNG

THE WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM is ever conscious of the need to educate the growing generation in international understanding, so that the torch lit at The Hague in 1915 may be kept burning.

At a recent international seminar held at Holte by the Leauge's Danish Section, a resolution supported the efforts made by UNESCO to ensure that history and geography books are written objectively, so that national prejudices may not be perpetuated. It also urged that national sections should stimulate their governments to make scholarships available through UNESCO to enable young, qualified graduate students to work and study freely in other countries, and so identify themselves with their counterparts.

At the fourteenth triennial International Congress held in Stockholm in the summer of 1959, it was proposed that the League's international headquarters at Geneva should make facilities available for the training of young people in international understanding, and in League work in particular.

In the British Section, the League's Education Committee sends questionnaires to its own members, who then make local enquiries as to what is being done in the schools and further educational establishments towards implementing relevant clauses in the 1944 Education Act. For example, enquiries as to what vocational guidance is being afforded to school-leavers; what instruction is being given in world-citizenship; whether there is any evidence of discrimination in schools and colleges on the grounds of race, religion or sex.

Other questions deal with the necessity for special courses aimed at assisting pupils in understanding the social and political problems of other nations. Whenever possible, collateral questions are followed up by the committee under the able chairmanship of Miss H. Walmesley, 138 Oak Tree Lane, Birmingham 29, England, who welcomes enquiries and suggestions.

FLORENCE E. PETTIT

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# ENDS AND SAYINGS

*"————————ends of verse*
*And sayings of philosophers."*

HUDIBRAS

The anti-heroes, the "brash boys," the mean, petty types, may monopolize the pages of cynical modern novels, and, at the other extreme, the souvenir-mad crowd of worshippers may tear the clothes from their publicity-created idol; but the common man still has an innate sense of the qualities that should be honoured as real.

There is a thirty-two-year old doctor from St. Louis, Missouri, U. S. A., who is, it is said, the "one man in all America from whom hotel-keepers and taxi-drivers will not accept payment, bellboys will refuse tips — from whom even street sellers will not take the price of newspapers." (Joyce Egginton, *News Chronicle,* London.) For Dr. Tom Dooley is one of those whose example fires the imagination to a similar response, because they give themselves wholly for others. When, on Navy service in 1954, he was involved with the flood of refugees from North Vietnam and realized the appalling health conditions in that area, he determined to go back "and not only help to heal the sick, but also teach the people how to treat themselves." Later, with a few voluntary helpers from the U. S. A., he started a hospital, which served also as a training centre, in Laos. When the personnel there could carry on alone, he started another, and a third is now being organized. But it is not this alone that has caught the public heart. For Dr. Dooley, young, gay and good-looking, is a victim of cancer, which after major surgery has left him with a practically useless arm, and the ever-present threat of further spreading of the disease. Yet he says, "I don't have time to sit around feeling sorry for myself. You are on this earth to die. What matters is how you spend the days you live." His working day — surgeries, operations, visits to patients, correspondence — lasts from sunrise to past midnight. During his stay in America, while recovering from the cancer operation, he worked on his third book, gave press conferences, did a forty-nine-day lecture tour of the U. S. A. (giving 68 speeches in 59 cities) and appeared on television. All royalties and payments go towards his work, and all the personal publicity is only valued in order to further that.

Here we have the clue to real happiness, not sought for its own sake, but found by making one's life only a means to a greater end, an end that is rooted in altruism.

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The vital role of the writer in keeping alive the flame of hope and faith ever burning in the mind of a man was the theme of the several speeches made at the All-India Writers' Conference held in Madras last month. Dr. C. P. Ramaswamy Aiyar appealed to the writer to pursue the path dictated by his reason, fearless, not only of any State regulation, patronage or persecution, but also free from the equal danger arising from mob prepossessions and the effort of group psychology as manifested in the cinema, radio, television and other media of mass communications.

Regretting the baneful effects of the popular theatre and the cinema, which had tended to bring to the forefront the cult of cheap popular appeal and resort to crude or hysterical emotionalism, Dr. Ramaswamy Aiyar pointed out (according to a report in *The Hindu*) that the fore-

most duty of writers in the present circumstances

was to diffuse throughout the land, an acquaintance with, an appreciation of, the literature of knowledge and of the emotions extant throughout the world. Their efforts should be to popularize and widely to broadcast the knowledge of the riches not only of Western literature but of literature produced in the various Indian languages. The temptation to be parochial or linguistically fanatical might thus be combated.

He was, however, confident that the country possessed one unique advantage in that practically all her languages had a common treasure house of basic ideology and philosophical terminologies underneath their apparent and superficial divergences, and added that

judging from the present-day tendencies, there seemed to be little doubt that India was likely to fall into line with Western forms of thought and expression. The danger to be avoided was that in this process they might lose sight of that essentially sane and tolerant conspectus of life and that adherence to the ideals and sanctities of existence which had been the basic attributes of their art and literature.

Shri M. Bhaktavatsalam, Home Minister of Madras State, also referred to the noble role to be played by the modern writer in preserving cultural freedom:—

Transcending all the barriers of land, language, political beliefs and religious creeds, the writers of the world have to unite in the common cause of making the world a better, happier place to live in. The writer writes in a thousand different scripts, but he speaks the universal language of love, sympathy and understanding. The themes may cover a wide range from fairy tales to family planning, but running through all the various topics is the eternal theme of truth and beauty. Let the writers of the world come together then, shed their prejudices, break down the barriers, and join the crusade against darkness and intolerance.

Shri Tarashanker Banerji, President of the Conference, stressed the writer's obligation to transcend individual, sectional and even national barriers, and reaffirmed the highest ideals of Indian culture. He said

The spirit of the writer is the song of freedom. We have fought against Imperialism and Colonialism and will continue to fight against all injustice and wrong to humanity, social and political, against all aggression on life in any form yet the focus of the conference should be literary and not political. We believe that although the writer cannot ignore the political struggle he has a deeper obligation to himself and to humanity, which is to liberate the spirit of man through the excellence of creation.

Shri C. Rajagopalachari advised the young writers not to plunge into the profession of writing without gaining experience through trials and tribulations, privations and prosperity, glory and ignominy. According to a report in *The Hindustan Times,* Shri Rajagopalachari asked Indian writers

to write with a message for the people. He made four other points: (1) do not begin writing when young, (2) do not entertain ideas of trade unionism, (3) do write with reticence and (4) do not be jealous of each other. Amplifying his points, Mr. Rajagopalachari said young men seeking to be writers had to write without the experience of life. So he would advise young men to try out other professions and if they still felt after some years the urge they should be able to write very well on the background of the experience they have gone through.

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The recognition of the reign of law and the mobilization of the young in the cause of truth were defined as the dual functions of a modern university by President Eisenhower during his visit to India, when the honorary degree of Doctor of Laws was conferred on him by the Delhi University on December 11th.

Universities in this modern world [he said] have a difficult dual function to perform. They must be at the same time strongholds of traditional wisdom accumulated during the ages and alert outposts of a world advancing towards the conquest of the unknown. Within them, the traditional and the new are continually being moulded together to form the substance of a better life for human beings.

He pointed out that every univer-

sity had to bear in mind in its march ahead two lessons which history has taught mankind, namely, "mutual good" and "a world of law." Favouring the student exchange programme between the U.S.A and India, he said:—

Through this exchange of thoughtful people, this trading of ideas and ideals, this patient building of a bridge of mutual understanding, we accelerate our march toward the goal of world peace. What has been done in the exchange of students should be only a beginning. These young people are a vital dynamic element in the world's resources for the construction of a just, secure peace.

As the older generation, which was entrusted with this responsibility, had attained maturity and in some cases their prejudices and antagonisms had become stabilized, President Eisenhower urged that thinking about security and peace in the world should be built on the grand plateau of youth:—

I propose to you that, while Governments discuss a meeting of a few at the summit, universities consider a massive interchange of mutual understanding on the grand plateau of youth, more enduringly than from the deliberations of high councils. I believe mankind will profit when the young men and women of all nations — and in great numbers — study and learn together. In so doing, they will concern themselves with the problems, the possibilities, the resources and the rewards of common destiny. Through centuries nations have sent their youth, armed for war, to oppose their neighbours. Let us, in this day, look on our youth, eager for larger and clearer knowledge, as forces for international understanding; and send them, one nation to the other, on missions of peace.

Regarding the second function of the University, President Eisenhower stressed the need for a reliable framework of law, grounded in the general principles recognized by civilized nations. He added:—

Another major stone in the structure of international rule of law must be a body of international law adapted to the changing needs of today's world. There are dozens of countries which have attained their independence since the bulk of existing international law was evolved. What is now needed is to infuse into international law the finest traditions of all the great legal systems of the world. And here the universities of the world can be of tremendous help in gathering and sifting and harmonizing them into universal law.

In conclusion the President pointed out that by pursuing these two noble functions the universities would be giving leadership to the worthiest human enterprise, namely, the pursuit of peace with justice:—

Here, then, are two purposes which I see as particularly fitting within the mission of the world's universities.

A more massive mobilization of young people in the centres of learning where truth and wisdom are enshrined and ignorance and witless prejudice are corrected. They, whose world this soon will be, can thus begin to make it now a more decent place for their living.

An inquiry and a search in the laws of nations for the grand principles of justice and righteousness and good, common to all peoples; out of them will then be constructed a system of law, welcome to all peoples because it will mean for the world a rule of law — an end to the suicidal strife of war.

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Recurring "incidents" in our universities underline the need for re-thinking not only on the system of education but also in relation to its total effects. Acts of indiscipline in schools and colleges have become so familiar a part of our life that they do not shake the public beyond condemnation of students, or the institution of an enquiry. Frequently platitudes are aired at convocations or occasionally some universities are closed, and the situation continues to be as unsatisfactory as ever.

The suggestion frequently made that punitive action be taken against students seems to ignore the fact that temples of learning are not police courts or the students criminals. Beyond subduing them temporarily severe punishment will not solve the serious problem facing the parents and educationists. There is great need therefore to take more earnest steps, and this was emphasized by Shri C. D. Deshmukh, Chairman of the University Grants Commission,

Inaugurating the Training Seminar of the New Education Fellowship in New Delhi on December 18th, he said (according to a report in *The Indian Express*) that

> the object of education was to shape the citizen of tomorrow and a system which did not take into account the requirements of a fast-changing life would fail to achieve the desired objectives.

There is no doubt that such steps as more employment opportunities, restricted admission, more personal contacts between the teacher and the taught, better conditions of service, a reformed system of examinations etc. would improve the tone of education and lessen the incidence of student indiscipline in the universities. As evidence it can be seen that in technical, professional and training institutions, where to some extent these factors are present, there is better discipline.

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The Chief Minister of Bombay Shri Y. B. Chavan, referred to the *malaise* of the universities today and expressed the view that expansion of higher education in India represented a powerful democratizing force in the country and that its total effects would be healthy for the body politic. He was delivering the Convocation Address at the Aligarh University when (according to a report in The Times of India) he said:—

> The widening of the mental horizon of people who come from the background of ignorance and illiteracy, increasing opportunities to them to realize their potentialities in as large a measure as possible, can enable us to secure our leadership in terms of quality and quantity alone; and factors such as social status, caste, position, family and so on may get relegated to the background in such a context.

Shri Chavan also dealt with the problem of overcrowding in colleges and universities and said that the great rush was at least partly an expression of the urge to come into their own on the part of those sections of the community which for centuries had been suppressed or denied the benefit of learning The report adds:—

> He thought that a solution could be found in an improvement "in the functioning of our colleges and universities and a better training and outlook on the part of the teachers so that the energies of our growing generations [might] be canalized into creative directions. . . ."
>
> The Chief Minister . . . conceded that governments "have to shoulder part of the responsibility of providing the material wherewithal for tackling these problems." He was confident that in the context of the country's economic development "our ability to provide more and better amenities is also bound to increase with the passage of time. The present criticism of overcrowding therefore becomes largely a criticism of the absence of adjustments between availability of resources on the one hand and the requirements for them on the other at the higher level of our educational system.

At the same time, he cautioned the educationists not to sacrifice quality at the altar of quantity and in this connection he referred to the rapid expansion of education since Independence and cited the constitutional Directives in respect of the primary stage, which contain "potentialities of a wide diffusion of culture, thus bringing the realm of human values and ideals within the reach of all.

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The increase of leisure, and better pay, in the more industrialized societies has produced an increase in the "admass," lowest - common - denominator forms of entertainment, but, as a healthy reaction to this soulless materialistic passivity, there is also a new creative activity — new as far as the community as a whole is concerned. This activity is not "Art" (as a snob cult or as a financial investment) but pleasure painting, as one of its pioneers, Mervyn Levy, has called it.

In an article "Pleasure Painting in Britain" (*Studio*, December 1959) he differentiates between the "dead imita-

tive eye," of the so-called amateur and the "individual creative eye," free from professional fashions and *clichés,* "working with that uniqueness of vision and style which in its pure form distinguishes the true primitive." Between 1953 and 1955. Mervyn Levy's televised painting courses and the picture competitions run by him for the B. B. C. television service brought in 50,000 entries. Professional abstract art today shows signs of coming to a dead end, but what characterized these pleasure paintings was the importance given to the subject, together with a freshness of interpretation and expression that won strong approval from the judges. The Press has now taken on the task of sponsorship. The popular Sunday paper *The People* (circulation five million) runs an annual National Exhibition of Housewives Art. *The Daily Telegraph* in 1958 began what also looks like becoming an annual event, an imaginative flower painting competition, which each year has brought 5,000 entries, many of very high quality.

Any pleasure or activity that helps to unlock the responsive vision and creative potentialities in human beings must be welcomed, unless it becomes an end in itself, falling into selfishness. When the pleasure painter can bring the same qualities of freshness of vision and expression to the platitudes and problems of life as a whole, these too will take on a new significance and solution. Then there will be, not merely new painters, but new artists in Life. Originality means a going back to origins, to fundamental truths, and there are periods when the lesson of the Art of Life is easier than at others. The varied signs of renaissance just beginning to show their heads out of the mud of materialism may possibly foreshadow such a period, and we should take advantage of the rising cycle.

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Shri Tenniti Viswanatham, Chairman of the Coffee Board, spoke on "Non-violence" at the Indian Institute of World Culture, Bangalore, on November 17th, 1959. Shri Viswanatham felt that, although we speak much about non-violence, in practice we do many things which are violent. Every religion and philosophy has preached the lesson of non-violence, but it was left to Gandhiji to put it into practice in politics. The speaker felt that Darwin's theory of "the survival of the fittest" was misunderstood, that Darwin did not intend it to be applied to society.

In present world conditions, non-violence seemed to the speaker the only solution. However, in order to practise non-violence, he felt, one must be non-violent in one's thoughts and this is possible only when one is true to oneself. He reminded the audience that wars start in the minds of men and are not the outcome of science or politics. He felt, however, that non-violence could be given a new meaning if used by politicians in the correct way.

M. Jacques Dedeyn, who presided, thought that if a few people could be got to follow the great teachers of non-violence like the Buddha and Gandhiji the world would be greatly benefited.

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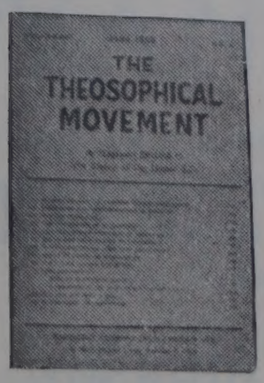


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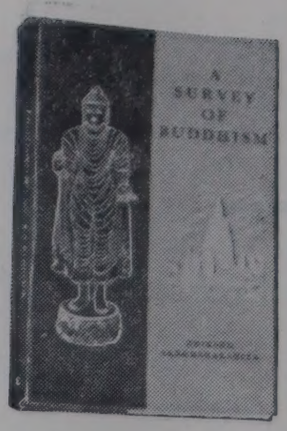


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THE AUTHOR:

Bhikshu Sangharakshita wears by birth an English body; he was born in London in 1925. He took up the study of Buddhism at the age of sixteen and came to India about 1944. After visiting Ceylon, Malaya and South India, where he lived for a couple of years as a wandering ascetic, he settled down in North India. He received *pabbaja* (lower Ordination) in Kusinara, during a pilgrimage on foot to the sacred places of Buddhism in which he walked up to Lumbini and into Nepal. In November 1950 he received *upasampada* (the higher Ordination) at Sarnath. He is a student of Pali and of all schools of Buddhism.

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